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INDIA
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CZECHOSLOVAKIA

I

EDITED BY
JAN BAROS

FOREWORD BY
STANISLAV MINOVSKY
Czechoslovak Envoy Extraordinary and Minister
Plenipotentiary

1943
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FOREWORD

Czechoslovakia and India,—although geographically so far apart, are fighting today against the common enemy and for common ideals. By the side of other United Nations the sons of both are dying for the preservation of the right of every human being to love his nation, to worship his God, to maintain his own civilisation and culture, to live a better life—for the fundamental right of every citizen to express freely his views on politics, arts, science and religion.

At a time when all the civilised world realised that the development of the modern world could not be fully attained otherwise than by the constant betterment of the social standard of every individual by the continuous removal of racial, national, religious and class discords on the basis of mutual respect of the sentiment and conceptions of every individual and every nation, willing to respect the rights of others, just at the process of such development the German and Japanese barbarians decided to thrust upon other nations the faith in their perverse teachings of HERRENVOLK, the faith that the Germans and Japanese are destined to rule over this planet and to decide the rights of other nations for life and happiness.

The unbelievable cruelty of the Germans and their slaughter of other European nations, nations of their own white race, and the inhuman ravaging of the Japanese against their own yellow brethren clearly indicate what would have been the fate of Asia and Africa had the Germans and Japanese oppressors succeeded in meeting on the soil of India, as was their plan.

Therefore, it can be rightly asserted that in the present war is not being decided merely the fate of the individual nations but the Freedom of the whole world which was, and still is, at stake. It is natural, therefore, that Indian and Czechoslovak soldiers are standing and dying today side by side in the common fight of civilisation against barbarism, in the fight which united all the honest peoples of the world against the rule of crime and lie.

Never in its whole history the nation of Czechs and Slovaks stood by the side of evil, never was it friend to or ally of any nation or country which stood against the free development of human spirit and human rights. The Czechoslovak nation was always faithful in its sentiments and did not alienate from its friends and allies whether in good or bad times, because its sympathies were never directed by material interests but were guided by the unbreakable faith that its real place was only there where truth and justice were honoured.

Therefore, the Czechoslovak people are glad that in today's gigantic struggle, of light against darkness, their sons are standing in one line with the sons of so many noble nations and countries amongst whom India especially occupies an honourable position. Her portion towards the common victory so far achieved is undoubtedly of enormous importance. Being aware that in this struggle for world liberation the Indian soldiers are dying for the liberation of Czechoslovakia too, the Czechoslovaks will never forget their immense sacrifices for safeguarding civilisation.

By the development of international transportation the world becomes apparently smaller and contact between nations easier. I hope and strongly believe, therefore, that the contact between the Czechoslovak Republic and India—cultural as well as economic—will after this war be better. The two peoples will have much more facilities to know one another closer, to deepen the mutual friendship and co-operate actively on the creation of a new, just world order, which will safeguard for every country and every nation willing to repudiate violence and aggressive politics, and create possibilities of peaceful life and easy development.

The fact that all the members of the British Commonwealth of Nations, the United States of America, the Union of Soviet Russia, China and the long list of smaller and larger States of all the world unitedly stand behind the great aim of the present war—to safeguard and ensure lasting peace—is the guarantee that the idea of the brotherhood of nations is no more the dream of a limited number of idealists, but that it has cast its roots deep into the minds of all the peoples of the civilised world. Its practical realisation will of course demand still greater efforts and greater prudence of the

nations and statesmen. It is indisputable that the great ideal of ensuring peace through harmonising the interests of smaller States with those of greater ones may cause misunderstanding and disinclination for sacrifice. But it is certain that mutual sympathies between the nations will greatly and favourably influence the forthcoming negotiations.

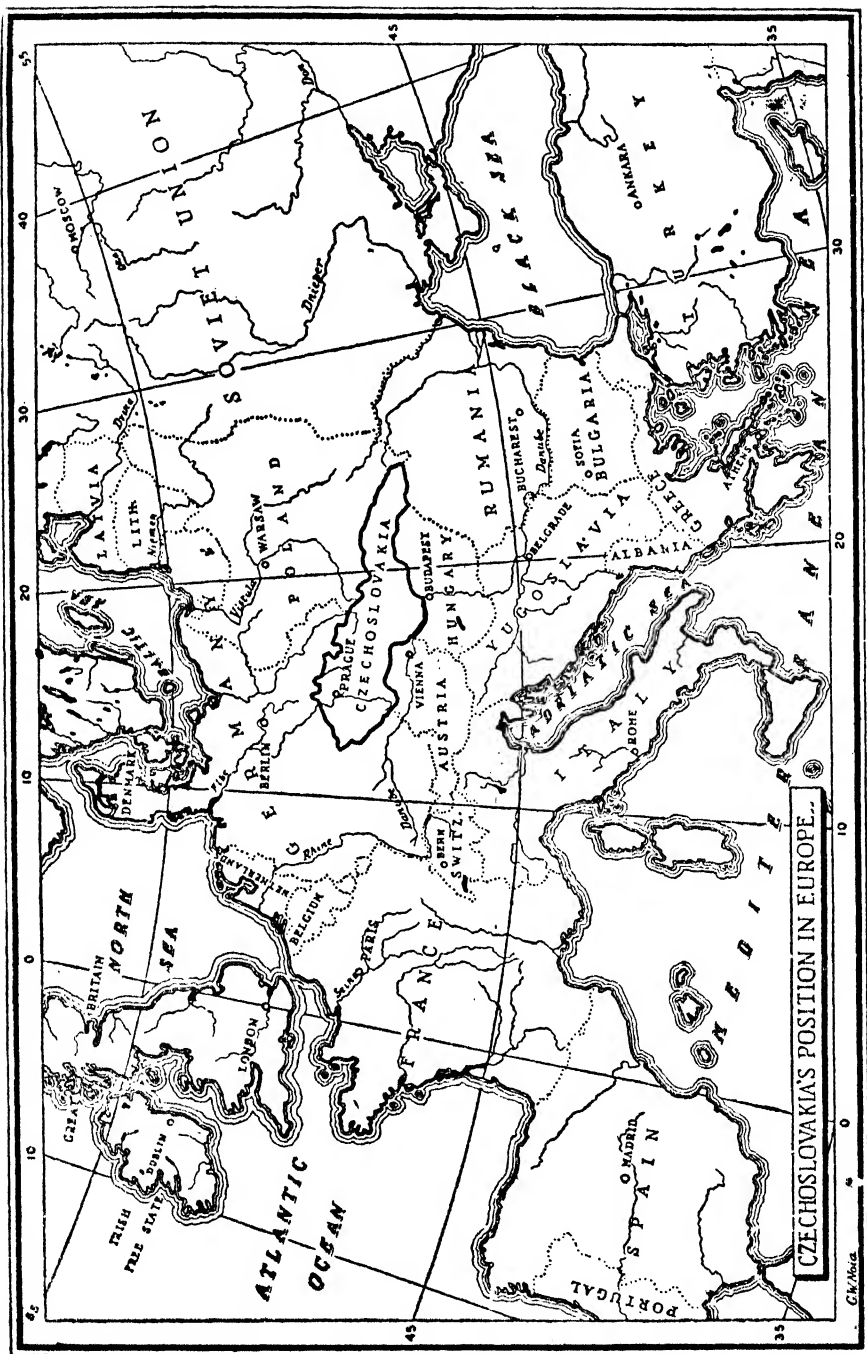
Thus friendliness between the individuals of the United Nations will form the strongest basis for the new world order they are out to set up. I am happy, therefore, that I have been given the opportunity of putting down a few words in this book which attempts to make a proper approximation of the relationship between India and Czechoslovakia, the two countries whose aims are in such a perfect harmony with the ideals of the whole civilised world.

The fact that, apart from the representatives of India's public life, such a large number of members and representatives of the allied nations have also contributed to this book bears a precious evidence that the idea of solidarity of nations is making rapid strides towards its realisation.

From it my conviction is further strengthened that in the new post-war world there will be no place for racial, class or political dictatorships but that humanity will be led by the only rule—the rule of reason and justice.

I firmly believe that India and Czechoslovakia, both known for the traditional peacefulness of their peoples, will give all they are capable of for this great ideal and both will occupy an honourable position in this new association of honest peoples.

STANISLAV MINOVSKY,
*Czechoslovak Envoy Extraordinary
and Minister Plenipotentiary.*



SUCH IS CZECHOSLOVAKIA

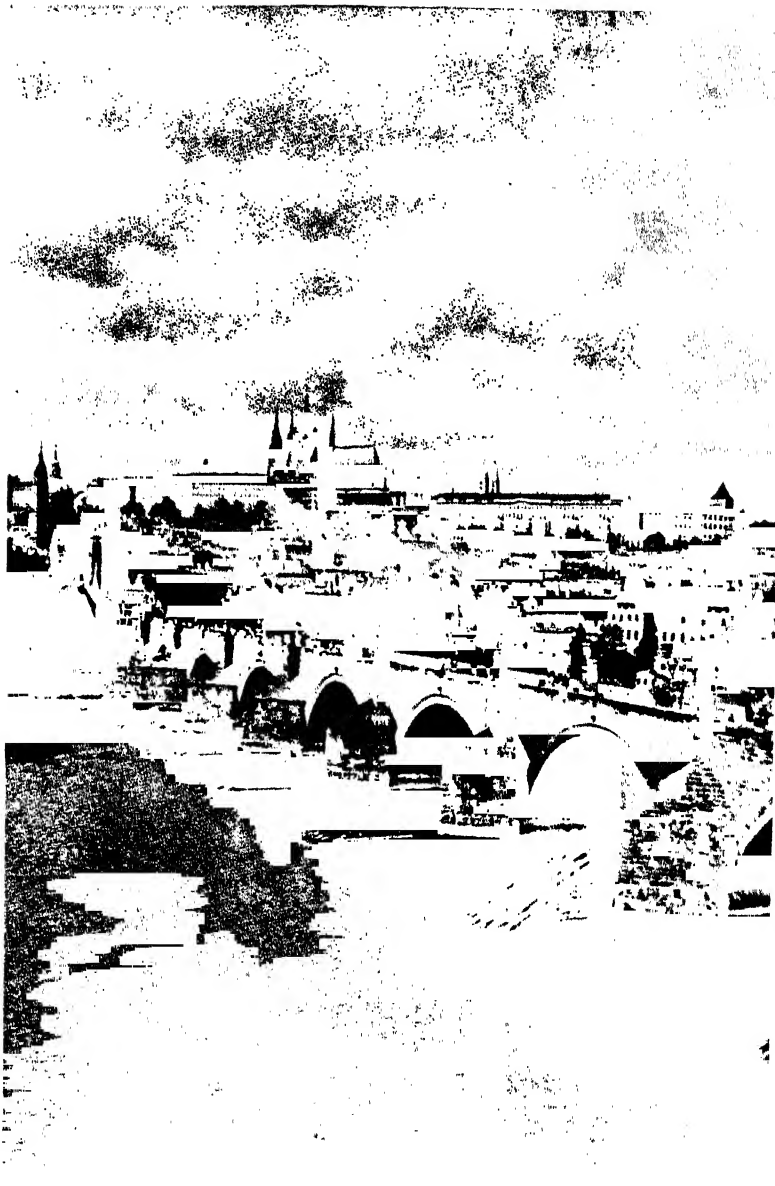
By Karel Capek

We cannot describe Czechoslovakia and at the same time avoid a number of paradoxes: it is ranked among the minor States doubtless because, from North to South, it is scarcely larger than Belgium or Holland; but from West to East it is as long as Germany from Aix-la-Chapelle to the Gulf of Danzig, as Great Britain from the Orkneys to Plymouth, as France from Calais to the Pyrenees, and as Italy from the Alps to the Gulf of Taranto. It is thus obvious that if we judged countries according to their length, as Frederick the Great did his grenadiers, Czechoslovakia would rank among the Great Powers. In area it occupies the fourteenth place among the countries of Europe, while in population it is the ninth. This West to East line, however, signifies something more: it expresses much the same diversity in civilisation as would a line linking up Manchester or Lille with the Caucasus. In the West of the Republic you will find the typical European North-west—great and highly developed industries, intensive, rationalised agriculture, and life that is completely urbanised or, we may even say, mechanised. Yet as you proceed eastwards along this West to East line the landscape and the life there assume a more rural, picturesque and primitive character till in the extreme Eastern part you must cut your way through primeval forest armed with a gun to shoot the bears, and you will come across no one there but semi-nomadic herdsmen or small wood-built villages indistinguishable from the remotest of Russian hamlets. In the West there are terrible and grand spots, the equal of Birmingham, Charleroi or Pittsburgh; in the East you will find regions where landscape and people, their fashions and national costumes still preserve a centuries-old—nay a thousand-years-old—gravity and tradition that is unique in our Continent. The eight or nine hundred kilometres of the West to East line represent a greater divergence

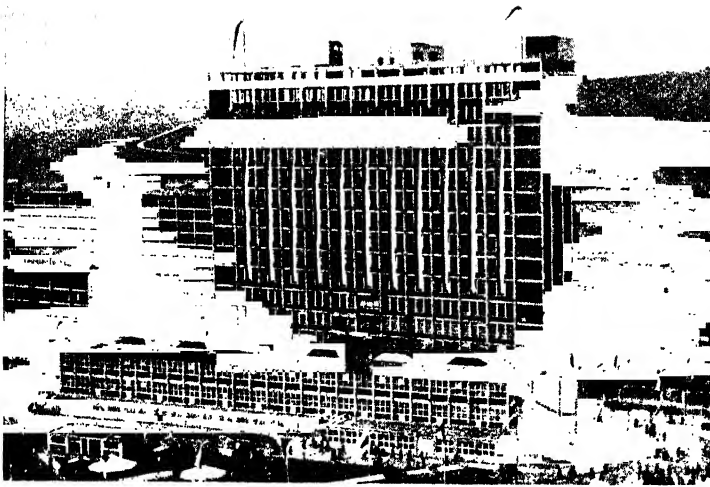
in civilisation than you can find in any other country of Europe. This, then, is no ordinary small country—it is Europe in miniature.

If we observe the map of Europe we shall see that this elongated shape of Czechoslovakia occupies almost the exact central portion of the European Continent between North and South and between West and East. To be thus exactly in the centre of Europe means to be in the very heart of history's melee, for no collision of the races, of cultures and ideas has been spared this area. Possibly nowhere else has there been discovered under the earth so many evidences of prehistoric epochs: relics of the cave man and of whole towns. Here the hunters of the mammoth laid one upon another all the cultural strata and the bones of all the human races for fifty thousand years; here, if we may so say, existed the crossroads of prehistoric Europe. Through this area passed the Northern route from the Roman Empire; over its frontier heights poured the migrating tribes of the Gauls, Germans and Slavs. It was here that the incursions from the Orient—those of the Tartars and the Turks—were held up. Here in the fourteenth century was the most Eastern enclave of Roman civilisation, and here today, just as a thousand years ago, the Eastern Church comes into contact with that of the West. Here, too, arose the Reformation, and on this soil broke out the war between Southern Catholicism and Northern Protestantism—a struggle which exterminated half the nation and swept its culture away.

Just consider for a moment longer the situation of this small land surrounded by far more powerful and belligerent States and nations. What power of resistance, what determined defence was needed to inspire the history of this little bit of Europe! The frontiers, as we see them on the map today, shook under the battering rams of conquerors; sometimes these frontiers were thrust forward to the shores of the Baltic and sometimes again down to the Adriatic, in order that the nation, stifling under such pressure, might secure breathing space. I would remind you of at least two matters which most illuminate the honour and the tragedy of this central situation—they are the Hussite Wars, in which a nation of peasants armed with flails succeeded in



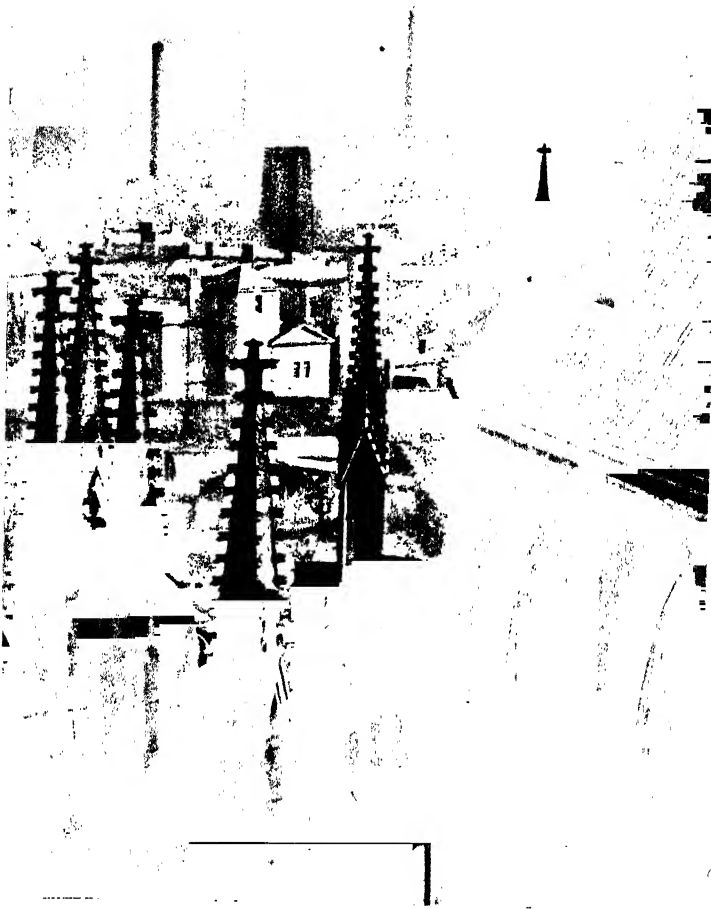
Hradcany (Hradchin) Castle, Prague, with St. Vitus Cathedral, the seat of the Kings of the lands of the Czech Crown and the Presidents of the Czechoslovak Republic.



Modern Czechoslovakia : Picture from the town of Zlín.

defending their country against all the four corners of the world, and secondly, some few decades later, the ideas of King George of Podebrady, the Czech King who as early as the fifteenth century drew up a scheme not unlike that on which the existing League of Nations is constituted.

Here, too, are the crossroads of Nature—an area formed by volcanic fires, by the floods of the seas and the erosive powers of glaciers; there is no geological epoch that has not left its traces here. You will find petrified forests of the tropic araucaria, the moraines of Arctic glaciers, and the spurs of Pontic steppes. To this very day you can there penetrate into primeval forests which two thousand years ago blocked the path of the Roman legions to the North. Here at the foot of the Northern forests runs the frontier of the vines of the South, of maize and of tobacco. But perhaps still more emphatic, though modestly and monotonously, the face of the earth bears witness to the last geological force: the thousand-years labours of man. Rarely will you meet elsewhere with soil so tilled and smoothed out by the plough; in few places is every atom of land so utilised as here. The fields extend like one great chessboard over the plains and the foothills to the frontier mountains and forests. There, however, the world remains just as it came from the hand of God—virgin and almost undiscovered.



A typical Czechoslovak town—old churches, monasteries, castles—witnesses of the ancient tradition and glory—side by side with modern factories, industries and colonies of progressive Czechoslovakia.

Czechoslovakia is reckoned among the new States. It is true that only in 1928 did the State celebrate the completion of its first ten years of existence, but in 1929 Bohemia, the old Czech State, celebrated its thousand years, its millenary. It is a State older than that of William the Conqueror. It is nearly six hundred years ago that Prague University, the oldest university in Central Europe, was founded; yet a hundred years ago not a single Czech high school existed in this land. Stitny, Hus, Chelcicky and Comenius bear witness to the high level of culture of this country on the threshold of the modern era, but it is only one hundred years back that this same nation began again to create a Czech literary language and a literature of its own. Think of a nation from whose cultural evolution almost the whole of the seventeenth and eighteenth centuries are blotted out! At the time when Voltaire and Lessing were writing, this nation in the heart of Europe did not even possess spelling-books for its children. The schools were German, the towns were Germanised; only the villages preserved the national tongue, but the villages themselves were villages of serfs. Not until little more than a hundred years ago was it that it occurred to a handful of romantic spirits to issue books for this nation of artisans, servants and peasants in their own, the Czech language—books written in a halting language that had lacked two centuries of cultivation. Miracles, however, still happen in this human world of ours; the first real poet of this reborn tongue (Macha), the first historian (Palacky), and the first grammarian (Dobrovsky) were geniuses of such calibre that at one stroke, as it were, they restored the tradition of a lofty culture. Seventy years ago Prague did not possess a Czech theatre, and our first stage was built of the monies collected from village to village. Fifty years ago the ancient Czech University, founded six hundred years ago, was recalled to life. I do not know of a more pathetic event in the history of all modern civilisation than the rise of this little, energetic nation.

Look once more at the map. At no point does Czechoslovakia touch the sea; its population is largely one of workers and peasants, that is, of people bound to the land or to the factory—a people of 'stay-at-homes' to whom Nature has

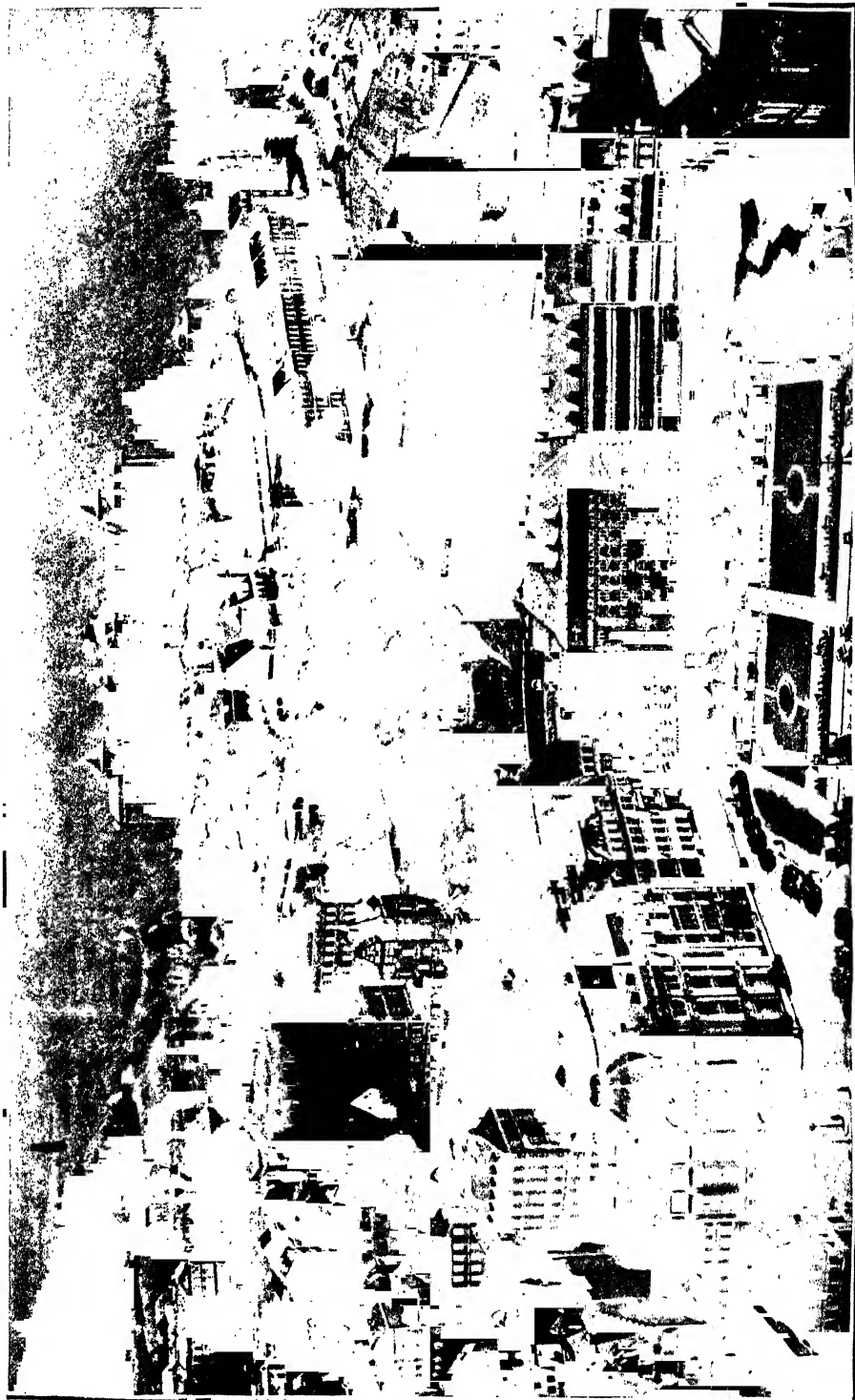
given no opportunity of producing adventurers, and conquerors. And yet think—was it not these 'stay-at-homes' who won political freedom for their country on the battlefields of Serbia, of the Dobrudja, of Lombardy and the Argonnes, of the Urals and of Siberia as far as Vladivostock? From the prisoners' camps they volunteered, like rebels predestined to death on the gallows, to fight against the Austro-Hungarian Monarchy. Seventy thousand ill-armed men made their way across the Siberian steppes and tundra, returning home round the world to fight once again on the front. Although throughout that Siberian journey of thousands of kilometres they had to make their way step by step by armed force, they found time to establish a printing press and newspapers, a bank and a theatre, to arrange concerts and sports events, they published volumes of poems and



Prague, the town of hundreds of steeples and monuments—crossroads of the eastern and western European culture, crafts and arts.

from memory reprinted music and the dramatic pieces of their native land; and after two years of this independent life and adventurous pilgrimage round the world they returned in disciplined regiments on Japanese vessels, ready the next day to re-enter the field of battle. All of you who have had experience of war can judge of the moral and physical valour of these seventy thousand young men led by thirty-year-old generals. Will you say, then, that this is really a little country?

For three hundred years the Habsburg dynasty ruled over this country, and ruled it badly. That dynasty destroyed the nation's religious freedom, banished the nobility and the intellectuals of the nation, distributed offices and estates to an alien nobility, made an ill-administered province out of an old State, and turned the whole nation into an important minority. Throughout the whole of the nineteenth century the Czechs and the Slovaks struggled to preserve at least their language. To make the matter clearer I would add that never was there a more justified revolution than that which, in the course of the World War, was conducted by the Czechs and Slovaks against the Habsburg Monarchy. Nothing would have been more natural than that a nation so long and so grievously humbled should have concerned itself merely for its own salvation and liberation. But here again we see one of the pathetic phenomena of history. A handful of people headed by an aged philosopher, T. G. Masaryk, a few conspirators with lofty ideals but scarcely a farthing in their pockets journeyed through Europe and America, showing the warring powers not only that the Czechoslovak nation was yearning for liberty, but that something still more was necessary—that it was essential to reconstruct Europe. They did not go to the great nations of the world to ask help for themselves, but they went to convince them that it was their duty to liberate the Poles, the Ruthenians, the Yugoslavs, the Rumanians, Czechs and Slovaks from alien dominion. They did not come with a map of their own country, but with a map of Europe. That aged philosopher, four years to the day after he had fled the country, returned as the President of the new State. His younger fellow worker Eduard Benes, a University lecturer, is today equally known to all as an exponent of world



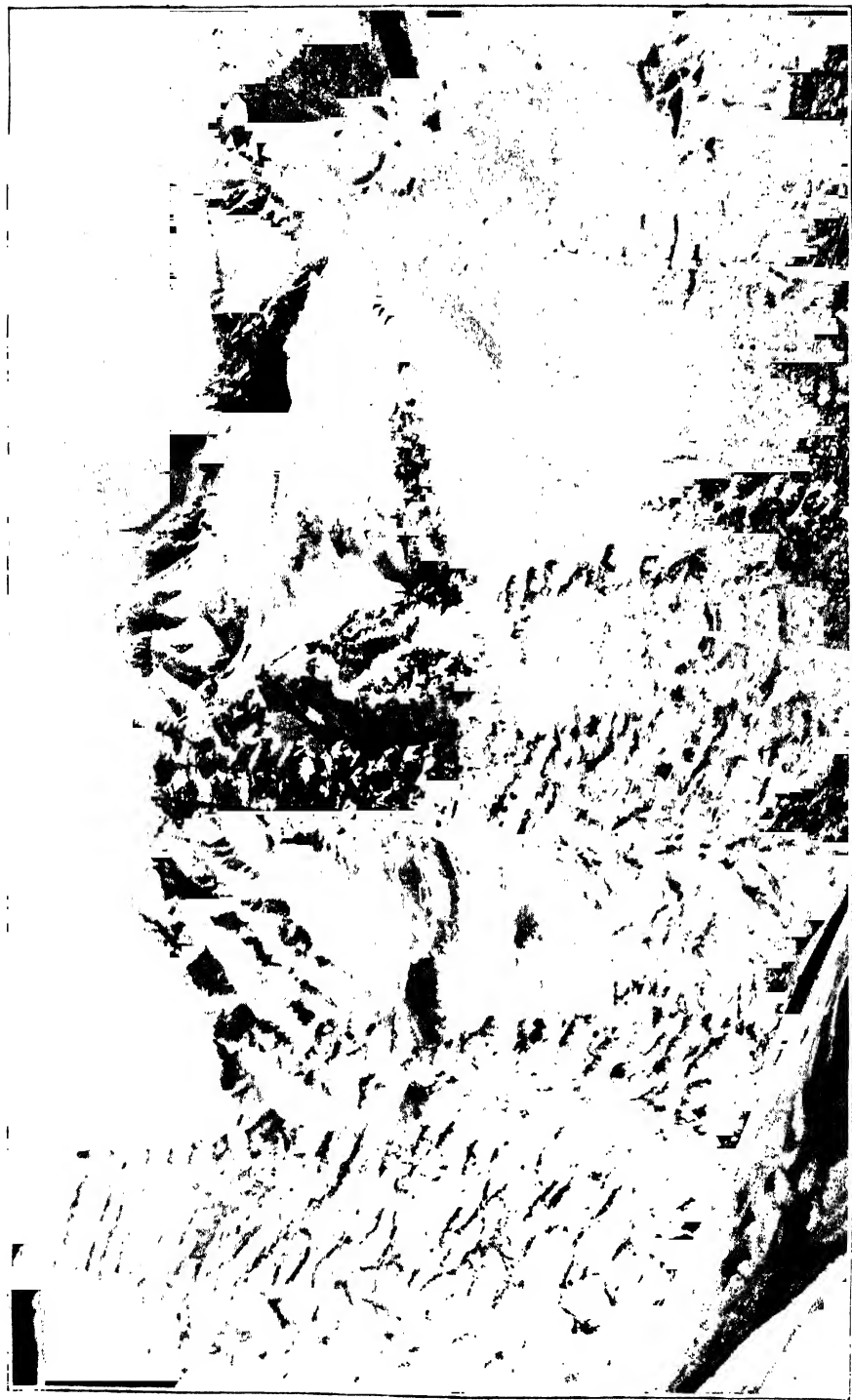
Karlovy Vary (Carlsbad), the world-renowned Czechoslovakian spa.

pacification and organisation. The third conspirator, Milan R. Stefanik, a young Slovak astronomer, returned as a general of the French Army, and over the very frontiers of his native land crashed with his aeroplane—an Icarus of our day. As you see, it was a revolution made by professors—a very professorial revolution and thus incredibly romantic to an extent that few events in history have been.

We have said it is a land without a seaboard: a State that was ever landlocked, yet it is one that has already become accustomed to the title and functions of an island. In the years of upheaval following the War, it was called an island of peace and good order; in more recent years it has been rightly designated an island of democracy. To be at the same time an island and a crossroads—these very conceptions point to the peculiar complex character of the geographical, cultural and political situation of Czechoslovakia.

In these few paradoxes you have the whole of Czechoslovakia: It is a country old and yet new, great yet small, highly cultivated and yet very simple. It is a miscellany of so many things that at the first glance you get no right idea of the whole. It is beautiful, but there are possibly places more so; it is rich, but there are wealthier lands; it has attained a high level of culture, but there are doubtless States with a higher culture. Still, there is perhaps no country in the world which displays such vital determination and capacity as this small nation which has held its own in Central Europe in the past, and will hold its own in the future.

A small nation possesses less means and is given fewer opportunities, it has a more limited choice of persons, and its conditions of life are infinitely more difficult than those of any of the large nations. Each success that it attains demands more patience and deserves more appreciation. Its every achievement is the result of an intense exertion of its modest powers. To cross the ocean on the largest and most perfect liner in the world means a speed record, or is the outcome of well-thought-out organisation: to make the crossing in a small wooden vessel is an adventure reminiscent of the voyages of Captain Marryat: it is a moral rather than a technical triumph.



TATRAS, the Himalayas of Czechoslovakia, known all over the world as the health and winter sports centre, is one of the beauty spots of Europe, visited every year by thousands of visitors from all parts of the globe.

Keep this general outline of our historical, geographical and political situation before your eyes if you wish really to know Czechoslovakia. It is a much more romantic land than it is usually taken to be. You will find here the grandeur of lofty mountains, primeval forests, and wonderful subterranean caverns, remarkable folklorist features, ancient ruins like the castles of the moon, historical monuments of priceless value, and nooks and corners of intimate charm. But the most romantic and the most wonderful of all is the history itself of this industrious and valiant nation whose *risorgimento* has yet to find its complete fulfilment.



YOU WERE FIRST TO HELP



'I shall always remember that the first medical supplies and surgical instruments China received came from Czechoslovakia.

'Your land had not been invaded then. We were deeply touched that you, so far away from China, were so prompt in expressing your sympathy.

'I cannot tell you how distressed we felt when you were invaded. I want you to know that we in China are fighting not alone for our country, but also for yours.

'Czechoslovakia again shall be free.'

MADAME CHIANG KAI-SHEK.

PERIL THAT CONFRONTS US

By Madame Chiang Kai-shek

‘Granting that the panaceas and fool-proof blueprints of a post-war world do not exist any more than does a perfect constitution, we should not blind ourselves to the peril that confronts us today. This peril is not the winning of the war, but the winning of the peace after this war.

‘In the fifteenth century John Huss, who had been promised safe conduct for his return to his people, was burnt on a pyre. The Hussites of Bohemia, a portion of the present-day Czechoslovakia, inflamed by this dastardly breach of faith, rose against the German Emperor, Sigismund. Under their able and experienced leader, Zizka, they defeated the army that was sent against them by the German Emperor to compel them to return to orthodoxy against their will. Their aim was realised in the ‘Compact of Prague’. But, unfortunately, factional differences developed anew amongst themselves—the Calixtines and Taborites—and were allowed to grow to such proportions that internal strife flamed up and culminated in the murderous self-destruction in the Battle of Lipany:

‘When these two factions had a common enemy, they united and were strong against him. When they had defeated the enemy, they flew at each other’s throats. Will we avert similar disaster and gain wisdom from this object lesson?’

*From the speech at the Civic Auditorium,
San Francisco, March 27, 1943.*

LIBERATION OF PEOPLES IS AT HAND



Along with all lovers of freedom in the world, I have watched the struggle of the great Czechoslovak people for freedom and the torture and anxiety through which they have passed. They are loyal to the famous tradition of John Huss who faced anguish and death rather than deny the truth of God as he understood it.

Your country though it has been under a terrorist regime and converted into a huge concentration camp, since March 1939, has still kept up spirit alive. The end of the war is drawing nearer and the liberation of peoples is at hand. Your wearied bodies will soon be restored to health and your spirit which is untarnished will assume for itself a suitable form.

SIR S. RADHAKRISHNAN,
Vice-Chancellor, Benares University.



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CZECHOSLOVAKIA TOMORROW

By Arthur Moore



Twenty-five years ago in this month of October we were on the eve, not indeed of true peace, but of the end of the first world war. Deafened during four years by the thunder of guns, the Allies had heard little of the Czechs and Slovaks in the Austro-Hungarian Empire. Before the war the distinguished journalistic work of Wickham Steed, long the Vienna correspondent of *The Times*, had kept the

limited British public which is interested in foreign affairs informed of the existence of a national movement in Bohemia. From time to time we heard the names of Kramarz and Masaryk. A dim idea of the rhythmic beauty of the Sokol spirit and of what its harmonious discipline might mean in Central Europe when the days of sweeping change should arrive had perhaps dawned on some. But the war had blanketed the movement from the Allied public.

Early in October 1918 the guns were beginning to give out. The Bulgarians had already sued for peace and got it. One by one Germany's allies were preparing to follow Bulgaria's lead from spades. And in the lull we were beginning to hear news of the Czechs. In Prague Kramarz was active. In the Allied countries the free National Committee which had been formed in France came suddenly to the fore. Paris was its home and the French, in June 1918, had been the first to give it recognition.

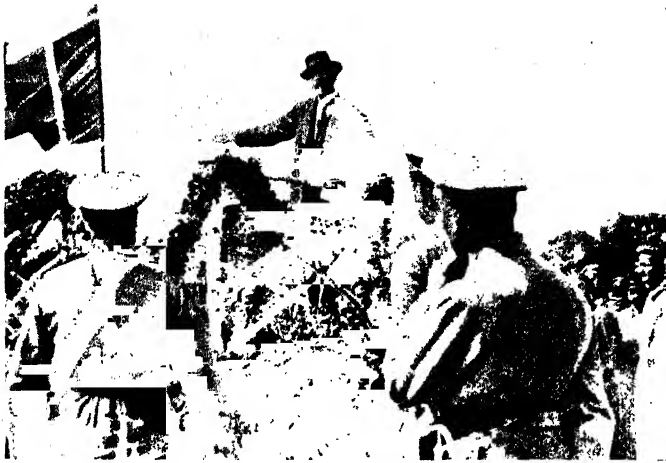


Armed train of Czechoslovak Legionaries in Russia in 1918.

There it was that early in October General Sir Tom Bridges, on whose staff I was, took me with him to visit the heads of the Committee, Edward Benes and Milan Stefanik (Professor Masaryk was then in the United States). My general was on his way to Salonika on a special Balkan mission; but he had been told in London that Bohemia had importance in relation to this, and that he should make the acquaintance of the Czech leaders in Paris. Actually had the war against Germany lasted a little longer, Berlin would have been bombed from Prague by the Salonika Army.

Thus three weeks before Czechoslovakia's first Day of National Independence I had the good fortune to meet two of her great leaders—one a Czech, the other a Slovak—and was given some glimpse of what was coming. But I was then far from realising the greatness of the time or the genius of the Czechoslovak people. That morning in Paris sowed a seed in my mind which has since grown steadily with the years.

Now as the circle comes round again and after a dramatic quarter of a century, *un très mauvais quart de siècle*, we approach an end in another war and a fresh liberation of Bohemia, I count it a high privilege to contribute to a volume celebrating October 28, 1918, and honouring the achievements of the Czechs both before and during the present war.



*T. G. Masaryk speaking to the brigades of Czechoslovak
Legionaries in Berezna in 1917.*

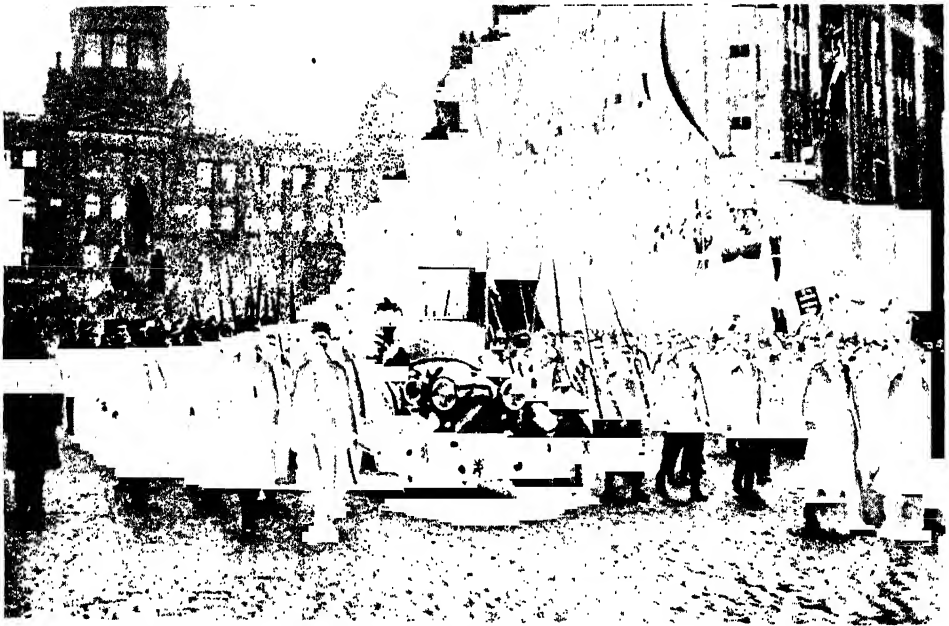
Judged by the sequel, the Peace treaties of Versailles, St. Germain, and Trianon signed in 1919 and 1920 were not a success. The Western world between the two wars was little qualified to make them a success. The democratic countries were led by demagogues. Money talked powerfully. Politicians heavily padded with good will and noble principles were rotted at the core by weakness and indecision, or through personal ambition and self-admiration fostered in the dazzling limelight of mass-produced publicity. . The League of Nations degenerated rapidly into a semi-conspiracy of mutually jealous ditherers. Fear and national greed were their mainsprings of action, and whitewash was their principal weapon. Of all the products of the treaties the Czechoslovak Republic was the most satisfactory. Not only was it a worthwhile new creation. In political morality and practical idealism as well as in industry, in short in true modernity, it was far in advance of the Great Powers. It held the promise of becoming a firm pivot for Central Europe, a stable centre in surroundings persistently unstable. It had the good fortune to have as its creators and leaders men with great moral ideas, but there must be in the people themselves a virtue which provides and makes acceptable such leaders. Nowhere else in Europe was there the same widespread living understanding of

the concept of organic democracy, of harmonious discipline, of the inner music of national life. Withal, this music was no mere folk-song. European and world citizenship, international harmony, *ententes* both little and big, organic federations—these were the pointers put forth from Prague.

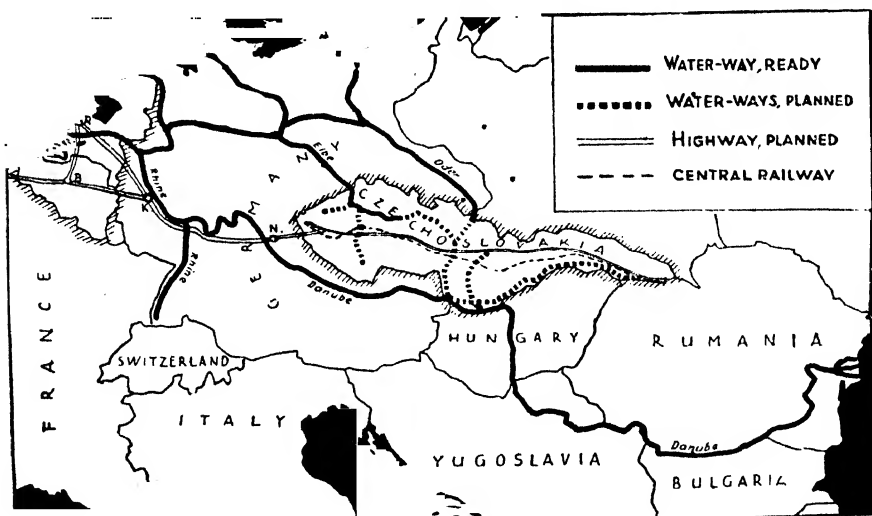
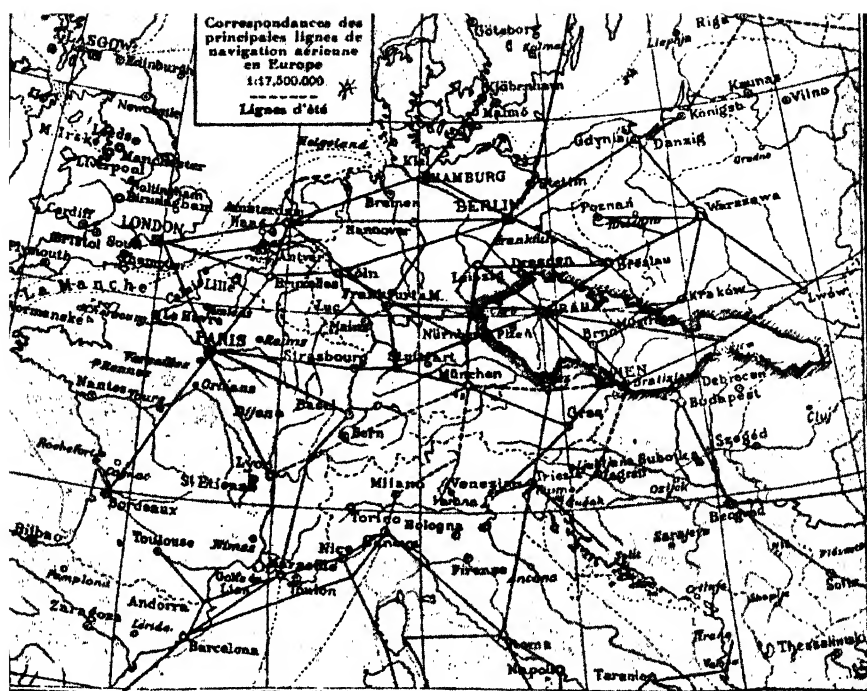
Turgenev has written that in days of doubt and of sombre reflexions on all that he saw happening in his country his sole support was the contemplation of the greatness of the Russian tongue. Addressing the 'great mighty true and free Russian language' he wrote: 'Were it not for thee, how should I not despair? But it is impossible to believe that such a language should not have been given to a great nation.' Something of the same feeling we must have in contemplating both the musical genius of the Czechs and the practical mysticism of the people that produced John Huss and, in our own age, Thomas Masaryk. It is impossible to read Masaryk's study of Dostoevsky without realising that Masaryk was more than a great Czech. He understood the Slav soul whether found in a Czech, a Russian, a Pole, or a Southern Slav. Equally impossible should it be to read it without recognising that he was a true citizen of what were we all like him would be truly a civilised world.

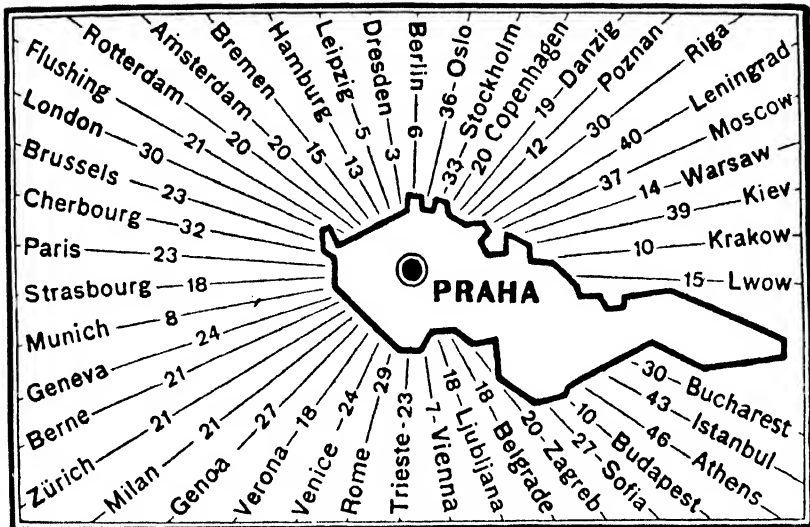
It was natural that the Czechoslovak Republic should become a supreme object for the hatred and the venom of Hitler and the Nazis. Inevitable too, unfortunately, that weak and faithless 'democrats' and powerful vested interests in the great democracies should sneer at and belittle the harmonious blacksmith's republic. Hence the Nazis had their way and worked their will, and from that betrayal there has directly resulted the second world war. But this time the name of the Czechs has been in every mouth. Theirs is undying glory. All the world now knows what Czechoslovakia stands for. Her people are unconquerable, and already her leaders are giving the coming post-war world a moral lead. While the menacing growls of national jealousies and rivalries are still to be heard in large countries that should by this time have learnt their bitter lesson, Czech statesmen work for friendship with Poland and Russia and point to a future understanding with Hungary and Rumania, to European federations, to a World Order.

It seems no overbold hope that when next October the 28th comes round the Czechoslovak Republic will have been reborn a second time in its own homeland. That a great destiny awaits the suffering nation, victim of the infamies of Hitler and his crew of gauleiters and gestapo, we cannot doubt.



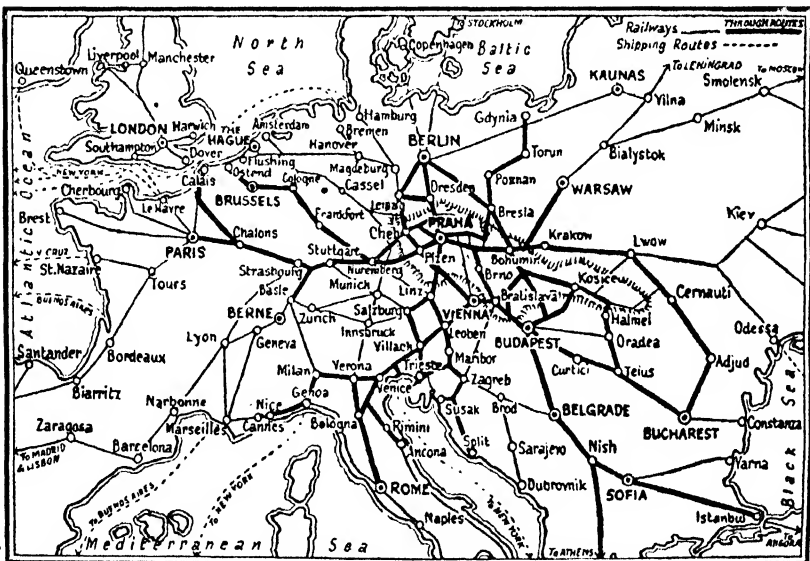
The glorious return of T. G. Masaryk, President Liberator, to Prague on 21st December, 1918.





The key position occupied by Czechoslovakia in the centre of Europe.

- (a) Aerial connections.
- (b) Waterway links.
- (c) The time in hours needed to travel by train from Prague to the main European centres.
- (d) Railways connecting Czechoslovakia with the rest of Europe.



CZECH TRAINING SCHEME FOR USE IN INDIA



Sir Mohammed Zafarulla Khan, former Commerce Member, Government of India, visiting one of the industrial enterprises during his tour in Czechoslovakia in 1937.

In the course of my tour in Czechoslovakia in 1937 I observed an excellent system of training in operation in one of the foremost industrial concerns there. I have arranged to obtain detailed informations regarding it and hope it may be of use to us in the final consideration of suitable apprenticeship schemes in India.

SIR M. Z. KHAN in Lahore, Dec. 15th, 1937, in the 9th session of the Indian Industries Conference.



THE DANCE OF DESTRUCTION

Asit K. Haldar

Badsha Bagh
Lucknow

To
The Czechoslovaks,
Calcutta and Batanagar.

Dear Friends,

I am delighted to receive your kind letter. It is indeed a great pleasure to know that you have come forward to do something for your country through the contribution of art and culture. Myself as a humble artist of India consider it a great honour to be able to place one of my works for your humanitarian cause. I wish to do something for this occasion to memorize the evil days that have fallen to the world due to the Satanic influence that is working against the tranquillity and harmony of the world. Culture can go hand in hand with peace and not with war and destruction. Poets and artists have always paved ways for rhythm and harmony —the symbols of peace and as such the artists of our country should as well volunteer for the good cause and fire up their imagination to bring proper senses for peace amongst the war mongers.

I shall be glad to send my painting as a humble contribution for your book entitled 'India and Czechoslovakia' by the end of this month. With kindest regards,

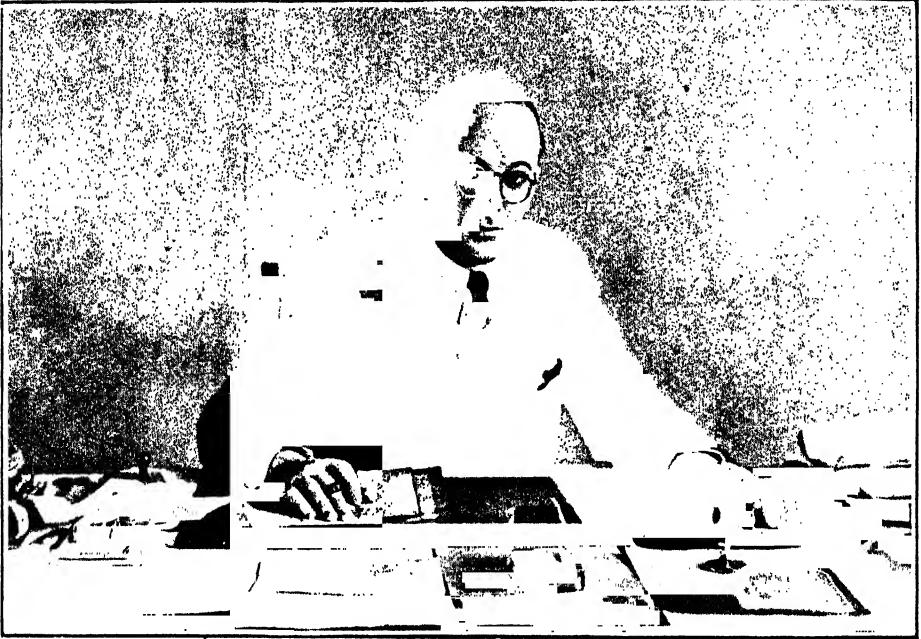
Yours sincerely,

A handwritten signature in black ink, appearing to read 'Asit K. Hazra', written in a cursive style.

CZECHOSLOVAKIA REDIVIVUS

By Geoffrey W. Tyson, C.I.E.,

*Chairman, Public Relations Committee, Bengal
and Editor of 'Capital', Calcutta*



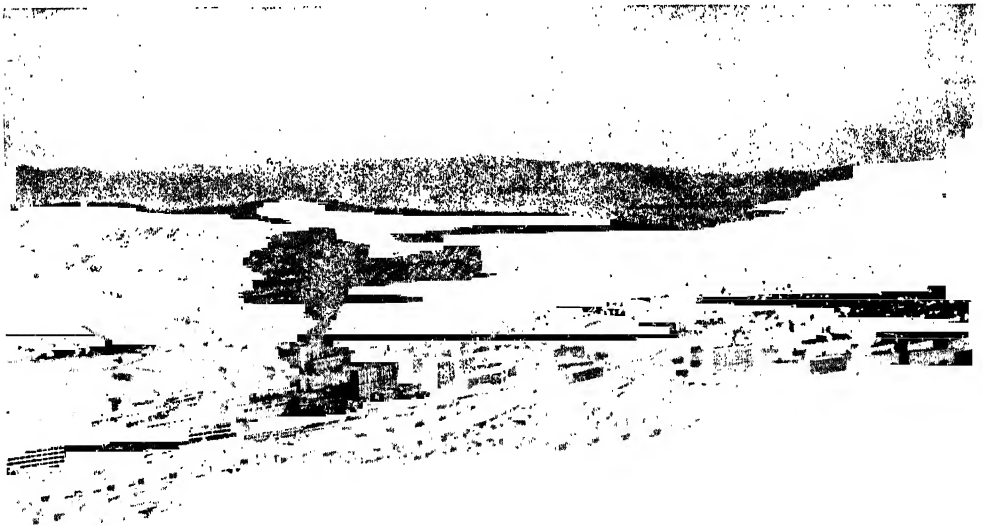
Germany's sinister pre-war depredations, carried out in the midst of a largely unarmed Europe, reached their apotheosis in the subjugation of Czechoslovakia in 1938. The disappearance of this lively, independent and forward-looking State was the last of the warning signals that the German leaders, and the German people (their intentions, and therefore their guilt is inseparable), intended to make a bid for the complete conquest of Europe as a first step to world domination. The twelve months' uneasy peace that followed Munich, and the brief period of preparation that it provided, were purchased at the price of the dismemberment of a country which was one of the

real hopes of European democracy ; for more than any other of its creations Czechoslovakia had justified the handiwork of Versailles. One may reasonably hope that one of the first steps in the remaking of Europe will be the restoration of their country and their government to the people of Czechoslovakia.

If during the two decades between 1919 and 1939 the Republic of Czechoslovakia provided the main inspiration for the democratic way of life east of the Rhine, it seems certain that she will be called to fill a similar rôle in the new era of European freedom which we hope will soon begin. Of all the European statesmen and monarchs who have found refuge in London during the last four tempestuous years, the exiled President of the Republic, Dr. Benes, is probably the most outstanding figure. The natural successor of Dr. Masaryk, first President of the Republic, Dr. Benes stood in the main stream of the turbulent political movements which followed the disintegration of the old Austro-Hungarian Empire, as a fervent and enlightened exponent of the idea of representative government. In an article which he wrote '*In the Nineteenth Century and After*' three years ago, he said 'Democracy must win both in the field of battle and in the hearts of men'. But he made it clear that the recreation of the democratic ideal would be a slow and painful process as the following passage shows: 'I do not believe that it will be possible to create a Federal Europe immediately after the war. From the chaos of faithlessness and hate, order, trust and sympathy—conditions demanded by every type of federation—cannot readily emerge. But the development of small federations may lead eventually, and after a number of decades, to the realisation of a Federal Europe. The prelude to a Federal Europe must be the establishment of a really moral and legal equality between nations, of a more adaptable and equalitarian economic structure within the individual States-or federal units, of a firmer system of collective security, and a sense that a new post-war order in Europe guarantees for us at least half a century of peace.' If under his own wise leadership a Czechoslovakia, which has been tried and not found wanting by the events of the past few years, can set an example of steady faith in a system of collective security, she may well prove to be

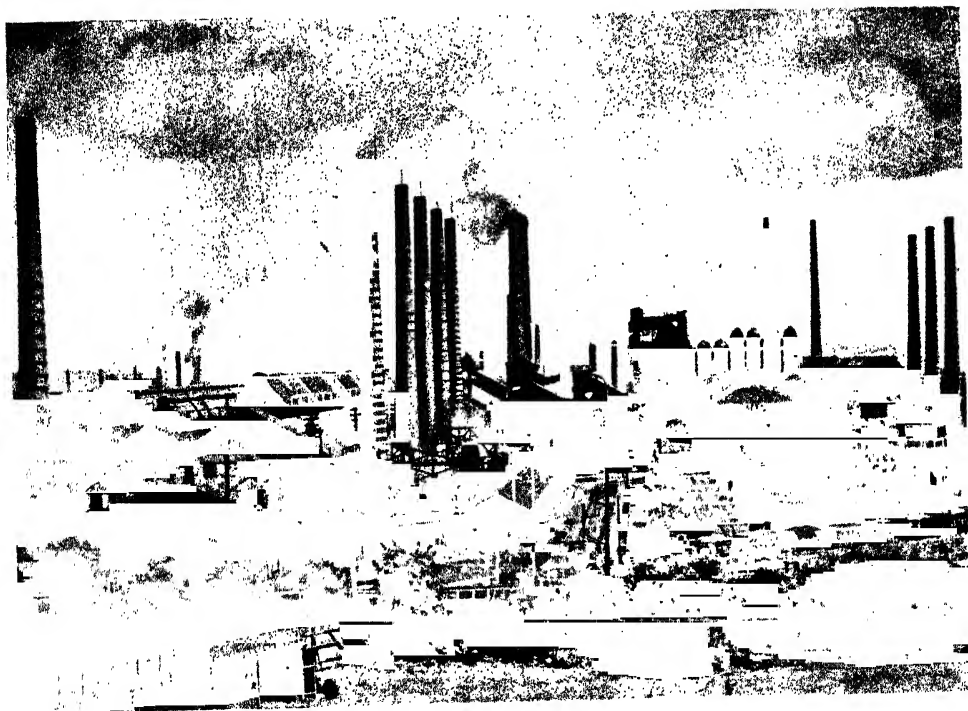
the rallying point of all those in Southern and Eastern Europe who are tired of the tribal feuds of the past.

Nor is that all. The eminently practical Czech people, with a long heritage of commercial and industrial talent behind them, will have an important part to play in the economic salvation of the continent after the war. During the twenty years of their independence they developed their industrial potential in a way that none of the other Succession States was able to do. It is true that on the break up of the old Hapsburg Empire, Czechoslovakia received the greater part of the latter's industrial equipment, but that it made good use of it few can deny, for by the end of the 'twenties Czechoslovakia had emerged as a world trader of some importance. How soon Czech industry will arise from the ashes of the present conflict no one can yet say, but a gifted people, who more than once in ten centuries of history have shown truly remarkable powers of recovery, are not likely to have lost their capacity for quick adaptation as a result of five or six years under the Nazi yoke. Thus, in both the political and economic future of Europe I believe Czechoslovakia, which



Bata Shoe Works in Zlín, Czechoslovakia.

is almost exactly the geographical centre of the continent, is designated for a position of responsibility and leadership which will more than compensate for the mortification of Munich and the bitterness of the succeeding years.



A factory of one of the numerous heavy industries in Czechoslovakia, whose products are well known in India.

TASK OF THE CZECHOSLOVAKS IN INDIA

By John F. Bartos,

Honorary President, Czechoslovak Society, Calcutta



The Colony of Czechoslovaks in India is not a large one. Its strength hardly exceeds three hundred. In peace-time the number of Czechoslovaks in India and Indians in Czechoslovakia was almost equal.

About one-third of the Czechoslovaks coming to India were scientists and scholars, who came here to study language, Indian art and culture, music, etc. It is not without significance that Czechoslovakia was the first nation in Central and Eastern Europe to

publish a Hindusthani-Czech Dictionary.

The other Czechoslovaks coming to India—the same as those Indians going to Czechoslovakia—had the object of promoting trade and industrial contact between the two countries.

The economic and business contact between India and Czechoslovakia has been always lively and it developed in harmony with the development of the Czechoslovak Republic and industrial and economical progress of India. Czechoslovakia used to import from India oleaginous seeds, hides and skins, cotton, jute, rice and other agricultural products, rubber and a number of other materials. On the other hand, India imported

from Czechoslovakia porcelain, glass and ironware, artificial jewellery, locomotives and tenders, various machines and factory equipment, boots and shoes, etc. Hence, the cup in which you take your tea, the national beverage of India, perhaps bears underneath a mark 'Made in Czechoslovakia', or the sugar by which you sweeten it has been made in a factory equipped with machinery made in Czechoslovakia.

Also your shoes may have been made in India on Czechoslovak machinery or the buttons on your coat may have come from that country. Put in figures, the economic relations between Czechoslovakia and India look rather surprising. They show that from 1919 to 1939, in every one of those twenty years, the balance of trade between these two countries has always been beneficial to India (figures published elsewhere in this book).



Batanagar Czechoslovaks in their national costume.



The Calcutta and Batanagar Czechoslovaks praying in front of the little typical Czech chapel they built at Batanagar.

It shows that Indian goods and products had found far better markets in Czechoslovakia than the Czechoslovak goods in India.

Czechoslovakia needed Indian materials and products, either for direct consumption, e.g. rice, agricultural products, etc., or as raw materials for further elaboration in the Czechoslovak industries. But, as Czechoslovakia is a country without direct access to the sea, and her mines not rich enough in gold (which was the international currency), the only means by which she could pay for the products she needed from India was her own products which she put on the Indian markets. Thus is explained the presence of the Czechoslovaks in India, and Indians in Czechoslovakia.

The fundamental characteristic of the commercial relationship between India and Czechoslovakia during the whole of the past twenty years was that the Czechoslovak goods and products,



The colourful Czech national costumes make pleasant contrast with the palm and tropical surroundings of India.

imported to India, did not directly compete with the goods and products manufactured in India or imported from the United Kingdom or from elsewhere. It is this fact which explains that the economic relations between these two countries were something more than merely a business contact: it was practically a tie of friendship based on the spirit to serve, to help each other.

The occupation of Czechoslovakia severed these connections. The Indian tradesmen, industrialists, intelligentsia, in short the whole nation unanimously proclaimed their sympathy towards the conquered Czechoslovakia. And along with sympathy they expressed their hope and gave assurance that after peace would be won the business and trade relation would be restored and strengthened for mutual benefit.

The immediate task of the Czechoslovaks in India is to work and do all humanly possible to speed up the hour when the enemy will be knocked out from the historic lands of Czechoslovakia and from the borders of India back to where he came

from. Then—when this task is completed and the war wound healed—it will be the task of the Czechoslovaks in India to restore the former friendly contact, exchange goods and products as well as exchange thoughts and ideals, culture, arts and science for mutual benefit.

I strongly believe that in this task the Czechoslovaks in India will find the sympathy of the Government and the people of this great Indian sub-continent.



Czechoslovakia possessed a well-developed automobile industry. The picture is of the Tatra Motor Works in Koprivnice.

CZECH IDEALS THROUGH INDIAN EYES

By Professor Benoy Kumar Sarkar



There is a profound identity between Czech ideology and Indian ideology. Both among Indians and Czechs an important item of cultural life is to be found in the attempt to distinguish between the old and the new ideals or the ancient and the modern view-points. As a modern representative of Czech ideology we may take Masaryk (1850-1937). 'The outlook on the world which obtained in the Middle Ages,' says he in *Modern Man and Religion* (London, 1938, p. 38), 'which was

established and disseminated by Catholicism, is falling away. In opposition to Catholicism, stand modern philosophy and science, and therefore the spiritual struggle of modern times and the weariness are so evident among Catholic peoples,—typically in French philosophy and literature. This clash between the old and the new is also evident among orthodox peoples—typically again in Russian philosophy and literature.' Masaryk's original was published in 1896.

A Bengali intellectual coming into contact with these Czech views would be at once reminded of one of Masaryk's senior contemporaries, Bankim Chatterji (1838-94). In Chatterji's novels and essays published in Bengali language we

come across the self-same analysis of the distinctions between ancient and modern ideals as one finds in Masaryk. The 'clash between the old and the new' is portrayed as much in the novel, *Durgesh-nandini* (The Chieftain's Daughter) as in the religio-philosophical work, *Krishna-Charitra* (The Life of Krishna the Hero-God). Like Masaryk, Chatterji was a disciple of John Stuart Mill. To Young Bengal he contributed, therefore, a chip from Mill's egalitarian philosophy. The equality between man and woman,—the masculinisation of woman,—has come down to us as a legacy from Chatterji. Like Masaryk, again, Chatterji was an exponent of the humanitarian and positivist ideals of Comte. Chatterji's Comtism has found embodiment in the humanist conception of Lord Krishna. The mythical, esoteric or super-mundane being of ancient thought was replaced by the human personality, a servant of mankind, a super-man. Krishna has been re-created by Chatterji for the modern age. His soul-stirring hymn, *Bande-Mataram* (Hail Motherland) is sung by Indian masses and classes today but not with the object of worshipping a cognate or agnate of some of the gods and goddesses mentioned in the old religious books. We find in it a deification of the country and its physical features, of men and women and their human personalities. It is an entirely unorthodox, anti-mythological, non-religious, secular and rationalistic conception with which modern Indian ideology has been enriched.

Another aspect of modern conflicts has been ably visualised by Masaryk. In his judgment this fight as it was carried on by Goethe, Byron, Mickiewicz, Krasinski, Dostoyevski and Tolstoy is a fight about an 'outlook on the world'. Masaryk says that it is a 'fight to get all our knowledge unified and assembled and to put it into harmony with our social system'. How has this harmony been, if at all realised? According to Masaryk those quiet, restless, excitable souls want to find finally quiet, rest, reconciliation and new energy for further living, and almost all of them see the spring of the water of life in religion and in its power to calm stormy thought. 'Modern people want to believe,' opines Masaryk, 'they want to believe that they can be reconciled with philosophy, or even it may be that they will find a solution opposed to philosophy.' (*Loc. cit.*, p. 46.)

The statements of Masaryk about the modern *psyche* are applicable to the very letter in the case of Vivekananda (1863–1902). He was a 'stormer and stresser' like many others of his time in East and West. In the manner of Masaryk he had drunk deep of the rationalism of Buckle, Hume and Mill. As a Comtist he was likewise a neophyte in the cult of positivism, the religion of social service. It is as a follower of Comte that he expounded later the doctrine of *Daridra-Narayan* (The Poor as the God). This bit of romantic socialism he may have derived also from Fichte, the German state-socialist of the generation previous to Comte's. But all the same, Vivekananda found ultimate solace in religion and in the religion of emotion. Lecturing at Chicago in 1893 before the World Parliament of Religions he declared his *credo*. In this confession we encounter Vivekananda, the exponent of logic, humanity and positivism, as having been fundamentally re-created and transformed by the soulful *kathamrita* (nectarine words) of Ramakrishna (1836–86), the simple saint of Dakshineswar near Calcutta.

In *La Philosophie Tchechoslovaque Contemporaine* (Prague, 1935) Kozak describes Masaryk's *Ceska Otazka* (Czech Question), published in 1895, as an 'ethical and religious conception'. Masaryk appears as a mystic in this publication and declares that Providence has ordained a special place and purpose for the Czechs as a nation among nations. As a political educator and propagandist he is constantly harping upon this ideology. No other activity of the Czechs is in his judgment more desirable and obligatory than the proper recognition and realisation of this God-ordained task.

Masaryk is emphatic in his message that the social question is more important than the political. He wants to have it solved wholly and positively. In his interpretation the fundamental Czech problem is that of 'giving spirit preponderance over matter.' 'It means,' says he, 'to suppress selfishness.' Towards the end of the nineteenth century Austria-Hungary was militarily too powerful for the Czechs as a subject nation to think of revolt and political independence. Masaryk, therefore, takes to moderatism and does not talk the A.B.C. of real politics, i.e. separation from Austro-Hungarian Empire.

Indeed, in his moderatist or reformist view-point the revolutionary political emancipation or statal separation is inferior to national independence or national individuality. In *Ceska Otazka* Masaryk is perfectly clear about his non-political, nay, anti-political nationalism. 'The nation must preserve its independence,' says he, 'morality and education will be our salvation. Even political independence is only a means to attain the righteous living of the nation.'

Nationality as conceived by Masaryk in those days is a whole cultural programme. 'If I say,' he declares, 'I am a Czech, I must have a cultural programme.' The programme is referred to as 'work for the improvement of our national life even under the existing constitution' of Austria-Hungary. He looks upon the 'incessant calling for the help of the State' as a 'sad state of affairs'. In his messages of social, moral and cultural reconstruction for the Czech people his prominent slogan, then, is 'Hands off Politics', 'Away from the State'. These aspects of Czech ideals have been carefully dwelt upon by Masaryk in his *Making of a State* (1927, English edition of *Svetova Revoluce*, 1925).

The socio-moral ideal for the Czechs as propounded by Masaryk finds an easy echo in the Indian heart. Some thirty-nine years ago,—on the eve of the glorious Bengali revolution of 1905,—Rabindranath Tagore (1861–1941) expressed himself in more or less the same way as did Masaryk in *The Czech Question*. We may establish the following philosophical equation :

Tagore's *Swadeshi Samaj* (1904) = Masaryk's *Ceska Otazka* (1895).

In *Swadeshi Samaj* (Indigenous Society or Nation), a lecture delivered in 1904 Tagore draws a distinction between the *samaj* (society, folk, people or nation) and the State. He exhorts the people or nation to mind its own affairs and to remain supremely indifferent to the State. The State in India, as among the Czechs, is foreign. But the society, people or nation is *swadeshi* (indigenous), one's own. It is possible to carry on constructive nationalist activities, says Tagore in the same spirit as Masaryk, even while the State, foreign as it is, minds its own affairs. A programme of social reform, educational work, rural recon-

struction, health service, scientific and literary investigations is chalked out by Tagore. The masses and the classes are asked by him not to beg the State incessantly for help. *Bhikshaya naiva cha naiva cha* (By begging, never, never)! A non-statal and anti-statal nationalism is thereby generated among the *intelligentsia* and furnishes it with a sturdy spiritual backbone. It is very interesting that although Czechs and Indians have had different



John Hus preaching in the Bethlehem Chapel.

origins and historical developments they have met often on such platforms of identical morality in the course of evolution.

Down to the establishment of Czechoslovakia as an independent State in 1918 Hus (1370-1415) was known in India as a 'Bohemian' religious reformer. It is doubtful even if Indian highbrows of the last generation knew him as a Czech. But as the disciple of Wycliffe and the precursor of Luther he was recognised as a great European personality. The fact that he was burnt at the stake for religious heresy (1415) constituted his title to immortality as a pillar of the Reformation. Indian schoolboys could easily assimilate Hus as a martyr of the seventeenth century Sikh type, say, as one of the Togh Bahadurs of Europe. Today it is possible for Indian intellectuals to think of Czech ideals in terms of a half-millennium evolution from Hus to Masaryk.

Another European figure of Czech nationality, well known in India of a generation ago, was Komensky (1592-1671), the pedagogist. But he was known in his Latinised name, Comenius. Hardly anybody could dream that this great exponent of educational humanism, flourishing as he did in the epoch of the Renaissance, would one day be honoured as one of the spiritual fathers of a modern Czech republic. The pedagogic ideals of Comenius found a receptive and sympathetic soil in the mental outfit of Indian intellectuals. The *swadeshi* (national) movement of Young India (1905-10) was not only a movement for techno-industrial revolution and scientific advancement. It was at the same time a humanistic movement and a movement for the re-interpretation and rejuvenation of ancient Indian achievements under new conditions. Young India's efforts under the auspices of the National Council of Education (Bengal) found therefore much in common with the Czech ideals in pedagogics as formulated by Comenius.

Hus and Comenius are the only two Czech masters with whom Indians had culture-contact towards the beginning of the present century. It is only during the last two decades on account of the heroic and epoch-making exploits of Masaryk that some other exponents of Czech ideals have begun to draw the attention of Indian academicians and researchers.

The first among these new acquisitions for India from the land of the Czechs is Dobrovsky. His attempts to revive Czech language as the organ of Czech culture and nationality during the first decades of the nineteenth century bear apt comparison with the efforts of Rammohun Roy (1772-1833) at fostering Bengali prose as the vehicle of modern thought. During the middle of the last century the poet Kollar (1793-1853) started Czech literature on its modern career. We may easily recall the creative poetry of his Indian contemporary, Madhusudan Dutt (1824-73), who almost made his *début* with the poem on 'Freedom' in the *Literary Gleaner* (Calcutta, September, 1843). Among the other leaders of Czech awakening Indian eyes can detect the glorious spadework done by Palacky (1798-1876) the historian and Havlicek (1821-56) the brilliant writer and political genius.

In his conversation with Capek, Masaryk says about Palacky as follows: 'He delved into the history of our race, and he gave us a well-grounded philosophy of our history: from that he deduced the principles of our politics.' Havlicek was a follower of the Italian patriot, Mazzini. Masaryk calls him 'a modern spirit, energetic, but ever cautious, critical, conscious of his responsibility to the nation'. 'With Havlicek every word, every article,' says he, 'is an expression of the complete world-view.' (*Masaryk on Thought and Life*, London, 1938, pp. 12-13.)

The ideals of such Czech stalwarts as Kollar, Palacky and Havlicek were the ideals of their Indian contemporaries like Rangelal Banerji (1826-94), Hem Banerji (1838-1903) and Nabin Sen (1846-1909). These Indian poets have sung of the nation and expounded the ideals of social democracy and feminism. The ideologies of Masaryk are derived from the leaders of the Czech movement during the forties of the last century. It is from Madhusudan, Rangelal, Hem and Nabin as well as from historians and essayists like Rajendralal Mitra (1820-90), Akshay Datta (1821-77), Bhudeb Mukerji (1825-94) and Bankim Chatterji (1838-94) that the younger generation around Tagore drew inspiration for the ideas of 1905.

If anywhere out of their own homeland the Czech ideals from Hus to Masaryk can be genuinely appreciated it is in India.



TIBET

(Original in the Zamek Zbraslav Museum, Prague)

Nicolas K. Roerich

Friends,

Many thanks for your kind letter just received. I am wholeheartedly with you in your blessed patriotic work. Zlata Praha (Golden Prague) is near to me. A score of my paintings is there and my first exhibition in Europe was organised by the "Manes Society." I am sending you a reprint for your publication.

With best hearty wishes,

Very cordially,

W. Roeder



The Czech crown—crown of St. Venceslas (now kept in the St. Vitus Cathedral in Prague) with other historic crown jewels.

BY THEIR FRUITS .

By Walter Buchan,

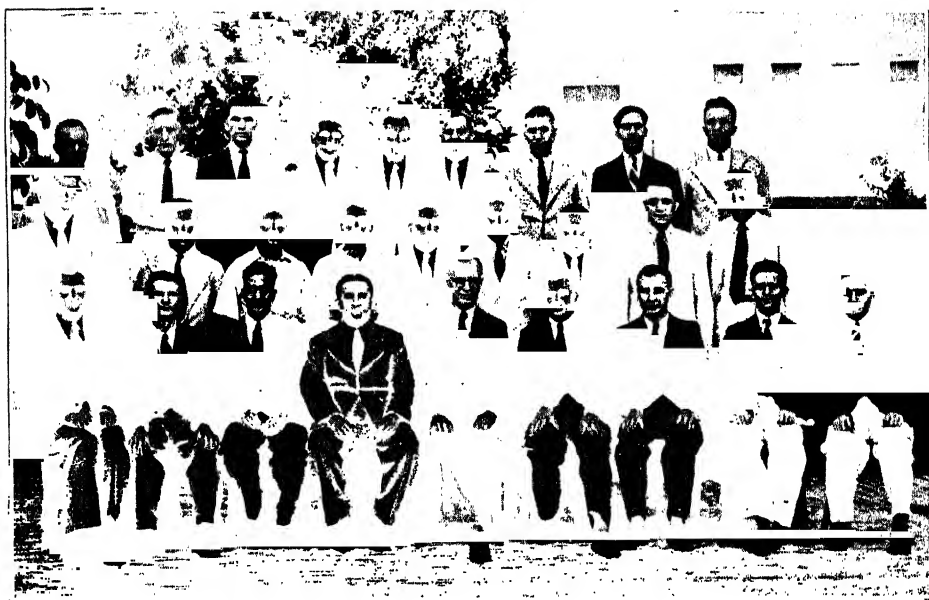
Governor, 90th District, Rotary International



This War has brought into prominence many words, perfectly normal in themselves in normal times, but which, under the influence of Nazi aggression on the one hand and the seething clamour of propaganda on the other, have not only taken on new importance, but have been given new and enlarged definitions—definitions so diverse and detailed as to be confusing, sometimes even contradictory. The word 'freedom' is a typical example. According to the particular outlook of the party defin-

ing the word, it may mean anything from the abject powerlessness of a once free nation brought by force of arms to the unscrupulous will of the conquerors and thereby liberated from the 'tyranny' of being allowed to live its own life in its own way to the other extreme of a Utopian state of affairs where, automatically, everyone was free to do just as he pleased, and, regardless of reaction and inter-action, to have all the good things which man's fertile imagination could conjure up for him.

A definition of the word comes from a Czechoslovakian soldier and its simplicity of expression, its honesty of motive



Mr. L. Urban, the Czechoslovak Consul in India, with the Members of the G.B.S. Club, Batanagar.

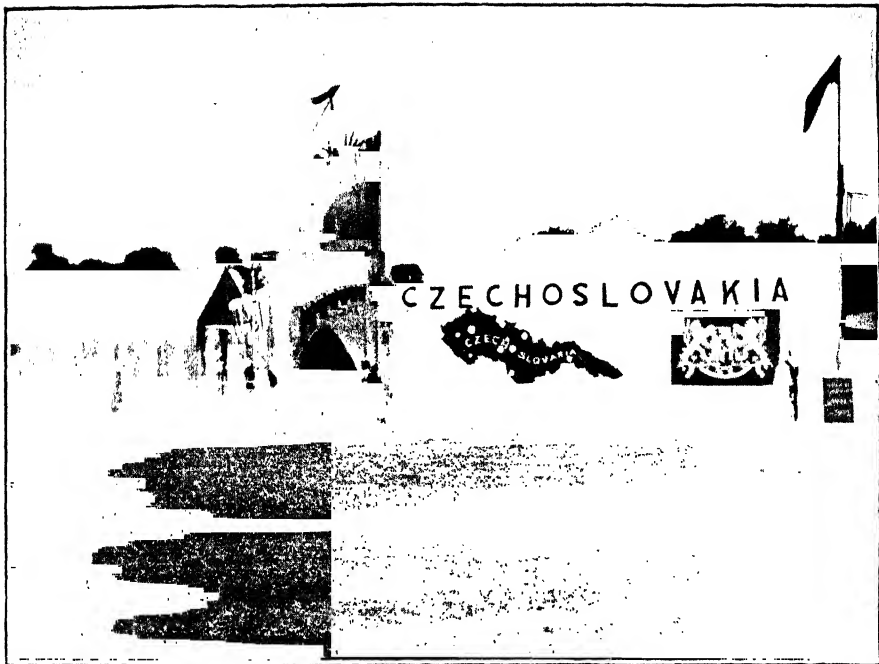
and its possibility of practical attainment sets forth not only the idea of freedom, but the ideal by which it can be attained. 'The free man', he says, 'does that which rebounds to the welfare and good of himself, his family and his friends; the free man enjoys the fruits of his labour; a free man educates his children and secures their future; a free man voluntarily and freely joins with his friends and fellow workers so that the well-being of the society in which he lives and which he created may become greater and greater; the free man believes that which he wishes and goes wherever he desires to go.' Here is a definition with the background of a nation which in its thousands of years of history has, in its landlocked territory in the centre of Europe, been the victim of its more powerful belligerent neighbours, and for three hundred years was ruled by the Habsburg dynasty which threatened its culture, banished its intelligentsia and even made it a struggle for the Czechs and Slovaks to maintain their own language. Yet, through all that time the struggle for freedom went on, only to be realised as short a time ago as 1918 and to be lost again after a brief 20 years to the Nazis. Who could

better, then, define freedom than a people liberated after so long from bondage only to lose again so soon their priceless heritage ?

And yet, it is easy enough to define freedom, but its interpretation is another matter. During its all too brief period of self-determination, Czechoslovakia earned for itself a name for the peaceful nature of its country through the period when all Europe was in a turmoil ; it restored its ancient culture ; it spread education in its own language and its manufacturing developments were little short of a miracle.

To those of us in Calcutta, the coming of a small Czechoslovakian community to our midst in 1932 meant little beyond enquiry about one of the 'new' nations and some speculation about the name and firm of Bata. As time has gone on, we have come to realise that we have entertained a dynamic force. Not only have this handful of men and women established 'good neighbour' relations in India, as much amongst Europeans as Indians, but they have founded a new industry, indeed a new conception of industry based on their own deep-rooted ideals for true freedom. Strangely enough they have done it in almost the same order that their Czechoslovakian soldier enumerated the points of his own definition of freedom. They have taken a pride in their own work ; expert in their jobs, they have taught others. In doing so they have struck a new note in the relations of employer and employed ; they have done what many said was impossible, in the introduction of co-operative working which has dignified what was considered to be a calling only for the untouchable, working in leather. In their organisation, so far as is possible, a workman works for himself, and reaps the fruits of his own labour, benefiting from economies he introduces and from his own skill in proportion to his own effort.

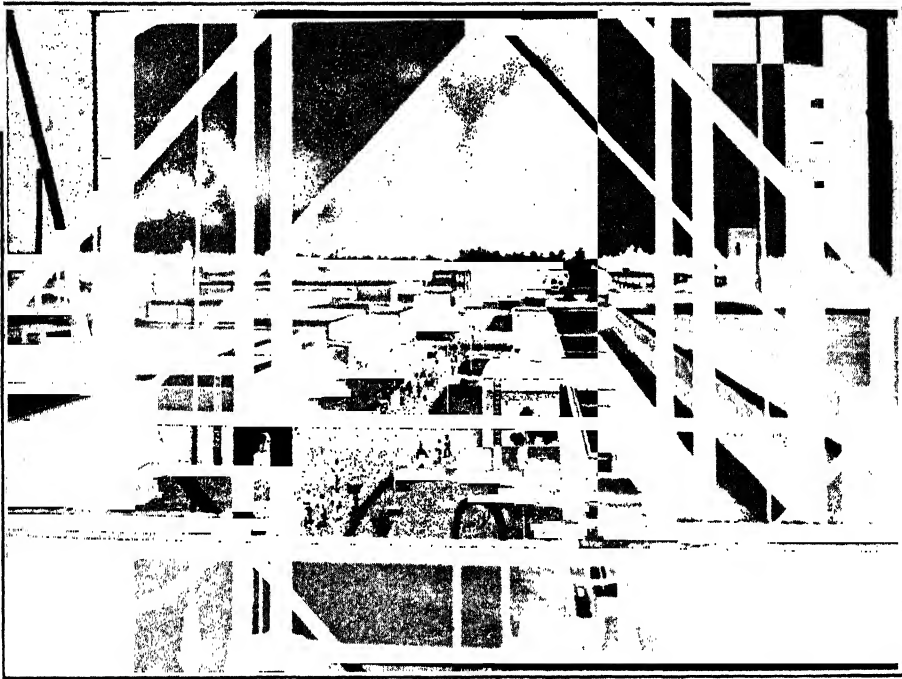
As the modern community of Batanagar has come into vigorous life, its entire population is brought into its welfare schemes. Sanitation, improved living quarters, a higher standard of life, modern amenities and the wherewithal to enjoy them, education and a voice in the corporate life of the place have made Batanagar an object lesson in which is demonstrated that the good of the community as a whole means individual happiness, therefore freedom. Within the limits of the good of



The Czechoslovak stall in the '1001 Lights' Carnival in Calcutta in 1941.



Group of Calcutta Czechoslovaks in their colourful national costumes.

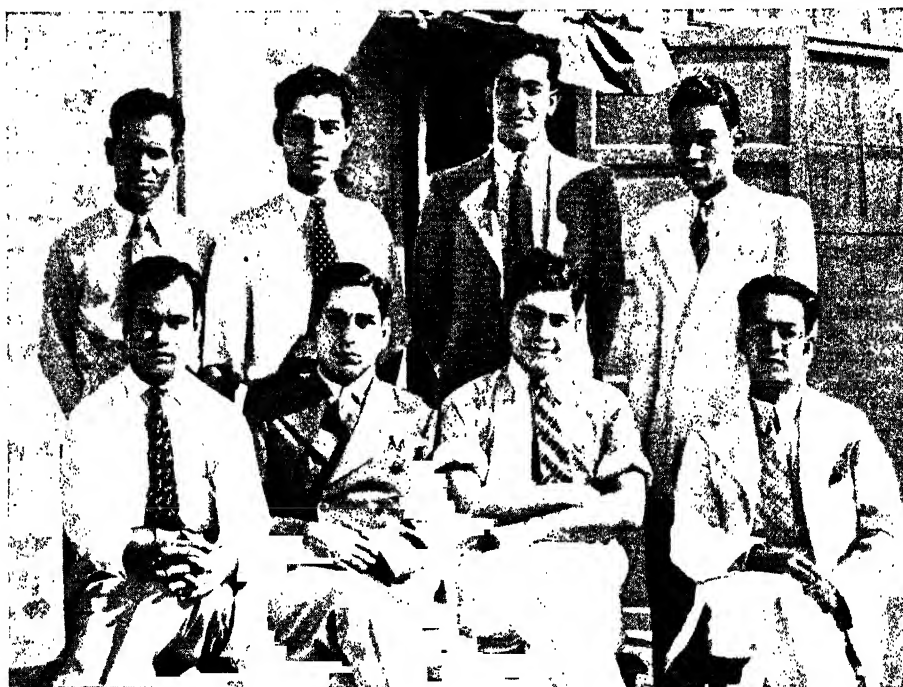


The Batanagar factory courtyard throughout the whole year looks like a great park with colourful flower-beds amidst the trees and bushes.

the community, the individual is free to do as he pleases, go where he wishes, to think as he likes and to read what he fancies. It is all there in practical shape, working efficiently and smoothly. But there is no room for the sluggard, the opportunist, the exploiter; fair dealing characterises the whole undertaking; gone is the old bug-bear of employer-employee relations, '*Company ka mal pani me dal*', for the carefully prepared scheme of things contrives that careless work or wasteful methods come back on the head of the offender. The lesson of individual responsibility is brought home in the weekly pay check throughout the organisation and results in a flourishing community on land which a few years ago was little better than a swamp, with work, health, comfort and happiness for thousands of employees not only in the manufactory itself, but in the distribution and sale of the finished product throughout India, with a reflex of good



The 16 boys in this group were the first young Indians to go for industrial and commercial training in Czechoslovakia in the year 1933.



The same boys today occupy high positions in the shoe and other industries in India, or are independent enterprisers and businessmen.

service to the community at large where a modern necessity is available of good quality and at a fair price.

It is a living exemplification of the slogan of Rotary,—‘He profits most who serves best’; but is it not even more than that? These relationships multiplied, are the basic principle of true freedom between nation and nation.



Thomas Bata (right), the son of the late Czechoslovak industrial pioneer, who is not unknown in India, is the head of the Bata factory in Canada. In the picture he is seen with the Hon'ble Mr. T. A. Crerar, Canadian Minister for Munitions and Resources.

TOWARDS THE SUN

By Ela Sen



[This is the story of a real Josef, founded on fact, and for obvious reasons names are not disclosed. Suffice it to say that people like him should be the links in the forging of any international relationships.]

Josef was adventurous by nature, and peeping over the fence round his father's farm gave him far greater satisfaction than the peaceful duties relegated to him there. He would amuse his sister with accounts of fabulous adventures of which in his imagination he had been the hero: 'Marya,' he would say, 'you'll see some day I shall go to all the distant points of the earth,' and looking at the star-decked sky of nights he would point at the four corners with a fat rosy finger and say 'There, there and there'. Marya, soft, pink and round, would throw back her head and laugh deliciously, but little Vanya, the neighbour's daughter, would look adoringly at Josef and say: 'I believe you!' and somehow that childish lisp and confidence became Josef's incentive.

His father, a busy, prosperous farmer of Moravia, had little sympathy with his son's ambitions, in fact he never gave any heed to what Josef had to say. Rather he treated it tolerantly but dismissed it as part of a child's babbling. But

his mother, a soft-eyed buxom woman, felt that Josef's desires were justified and urgent. Sadly she would contemplate his pensive face by the firelight of a winter's evening, and then quite suddenly it would become mobile and expressions flit over it vividly as if he was in the throes of some adventurous episode. At such moments she knew, with all a mother's intuition, that her chick was testing his wings and some day would inevitably fly away towards the sun. Vehemently as she longed for every ambition in him to be fulfilled, she also knew, as only mothers know, that adventures he would find in plenty but these would not be unmixed with sorrow and danger. She longed to cradle him in her arms as once she had done not so long ago, and rob his life of all its darts and pinpricks. Passionately she wanted to absorb all the hurts and leave him only the glory and the thrill. To her he would babble by the hour of all that he wanted to do, and in her he found a reservoir of courage, patience and hope.

The farm with its placidity fretted Josef's inclinations, and he found it all so tiresome and routine like. There was monotony in the method of a farmer's life, and this he did not like, therefore whatever his duties were he performed them grudgingly. So keen was he to be away into the distant horizon that the pleasant beauty of his surroundings with an atmosphere of calm and peace passed him completely by. Even when the young people rollicked and danced and drank home-brewed plum brandy, and glasses were lifted to the cry of '*Nazdravi*', even while Josef whirled Vanya in a folk-dance he was ever and anon devising means whereby he might burst the bounds of that placid and slow-moving life. He was like some turgid mountain stream that will willy-nilly find his way to the plains.

Josef's father was unhappy at the way his eldest son was shaping, and one evening sitting over his pipe he remarked to his wife: 'Anna, I am worried about Josef. He is fourteen but whatever he does he seems to do it grudgingly, as if his mind was elsewhere. This will never do, you know how difficult it is to be a successful farmer!'

She looked up from her family mending, and for one second clutched at her bosom as if her mental suffering was acutely

physical, and then she said bravely: 'I know, Tomas, but why do you want to imprison him here from where his heart is far away?'

'What do you mean, Anna?'

'Josef is unhappy, he wants to go out into the world, into the big cities, and see for himself what he can do.'

'But why?' said the bewildered farmer. 'He is a farmer's son, why does he want to leave the land that will some day be his?'

'Tomas, it is difficult to explain. But Josef is different from you and me. Oh, yes, I know he is our child, but still he is different. You and I, Tomas, belong here, we could not bear to go away, but he does not belong to us alone, let us make him free. A caged bird does not sing, and that is our Josef.'

The farmer sighed and shook his head, while his wife bent her head to hide the tear that fell upon Marya's jacket which she was mending. Her children! But were they really her's? Only as a trustee. Thus she floundered in her slow-moving peasant mind. But some days later Josef rushed in, flung his arms round her and said: 'Mother, father has said that I am to go to Zlin to be apprenticed in a factory there. I shall see such wonderful things. Oh, mother, mother, say you are glad.'

Anna folded her son, her strong, sturdy peasant son whom she had nursed with the milk of her full bosom, in her arms, and when he looked up at her he saw the blue-black eyes, so like his own, smiling at him and if there was sorrow Josef did not see it, so well was it suppressed.

Six years passed like six days during his apprenticeship at Zlin, and Josef grew up into a young man who had lost none of his desire for adventure. It must have been his breeding but in spite of these years of sophistication his looks retained a dewy freshness, which nothing seemed to jade or curdle. Every little occurrence was like a new experience to him; each time he went home there was the thrill in familiar surroundings, and when he left the farm in spite of a lump of sadness there was excitement in returning to his companions, his comrades and his work. He never really knew whether he liked his job, but since it had

provided him with an avenue of escape he was grateful. Sometimes after a whole day at the factory, and then after attending evening class, he longed for the restfulness that was his country home. At such moments he wrote long letters of love and longing to his mother which she treasured. Yet his was a nature that enjoyed every moment to its dregs. Urban life taught him many things, especially to appreciate the companionship of men and women. Discussions and conjectures often carried them deep into the night, and sleepy-eyed, tousle-headed Josef would go on listening and storing up each little incident.

German boots had begun to resound their goose-step march through Europe, and whispers flew around that war was in the air. But the trusting and peaceloving Czechs refused to believe it, so busy were they in planning and building up their country. But these fears were gradually taking shape, and in particular in Josef's home province of Moravia ugly talk of *gauleiters* and secret Nazi organisations, of Aryans and Jews were floating about, and though people still drank the *Slivovice* and danced and played, the air was taut and pregnant with emotions. That summer, while these rumours were becoming more and more frequent, Josef came home to announce breathlessly and starry-eyed that the firm was sending him to India. This time Anna broke down and throwing her apron over her head wept loudly. Tomas was silent, and he could not help thinking that his wife had asked for it by encouraging the lad. The smell of baking bread was permeating the farm house, and the table stood ready in the kitchen for the evening meal where Marya was putting bowls of rich creamy milk, flaky, boiled potatoes, a roasted chicken, bread and cheese. Only Anna's broken-hearted whimper broke the stillness. Josef put one arm round her: 'Mother,' he whispered, 'it won't be for long. Three years only, and then I shall be back with so much money and such experience. It is really an honour to be chosen, so many of the others would give anything for the opportunity. Look at me, mother,' and when Anna looking up saw the blue eyes glistening with anticipation, pride and joy, she realised that she had known this all along and that this had to happen. So she smiled bravely and locked her sorrow into her heart: 'It is a foolish old woman

that I am. Come and let us eat our dinner, the potatoes are growing cold. Josef, my son, my tears are my blessings on your head, they will be your talisman through all evils.' 'And your smile, mother, will be my inspiration.'

So Josef sailed gaily, with few regrets or forebodings for a strange land, about which he knew next to nothing. But he was full of confidence, he was going to make good and he was going to make friends. He was prepared to face strangers with his disarming smile where language failed. It was his greatest asset, and coupled with his eager, buoyant youthfulness Josef could not but attract people to himself. There was something queerly untouched and honest about the boy, and he wore this royally. Therefore when seeing a dark, young man he smiled broadly, his blue eyes matching the sea in limpidity, it was not incredible that he brought an answering twinkle into the other's black eyes. Josef said to him in Czech: 'Are you an Indian? A Hindu?' The other nodded in the affirmative. Eagerly Josef pressed towards him. 'I am going to your country, will you help me to learn your language?' The Indian shook his head ruefully and said in laboriously French: '*Je ne comprends pas.*' '*Vous parlez Francais Monsieur?*' said Josef. '*Non, non,*' said the other quickly. Undaunted, Josef pressed on: '*Anglais?*' and at last his fellow-passenger's face lit up: 'Yes, I understand English,' happy even to converse in this little familiar medium he said: 'Me-go-Calcutta—now come Czechoslovakia.'

'Calcutta is my home, but I left it seven years ago.'

'I too leave home now,' said Josef proudly and then 'Me take your home?'

'Yes, surely,' promised the young Indian.

Thereafter a strange companionship sprang up between the two, and the Indian, whose name is immaterial, found in Josef a keen student of the languages. For hours he would pore over Hindusthani grammars, and seek to be corrected in his English, as well as try to pick up idioms. Interested as he was in the land he was about to visit, his love for Czechoslovakia grew more and more intense as the distance became greater. Had it not been for his dogged attachment to this stranger, Josef would have been very badly stricken with homesickness. As it was, he

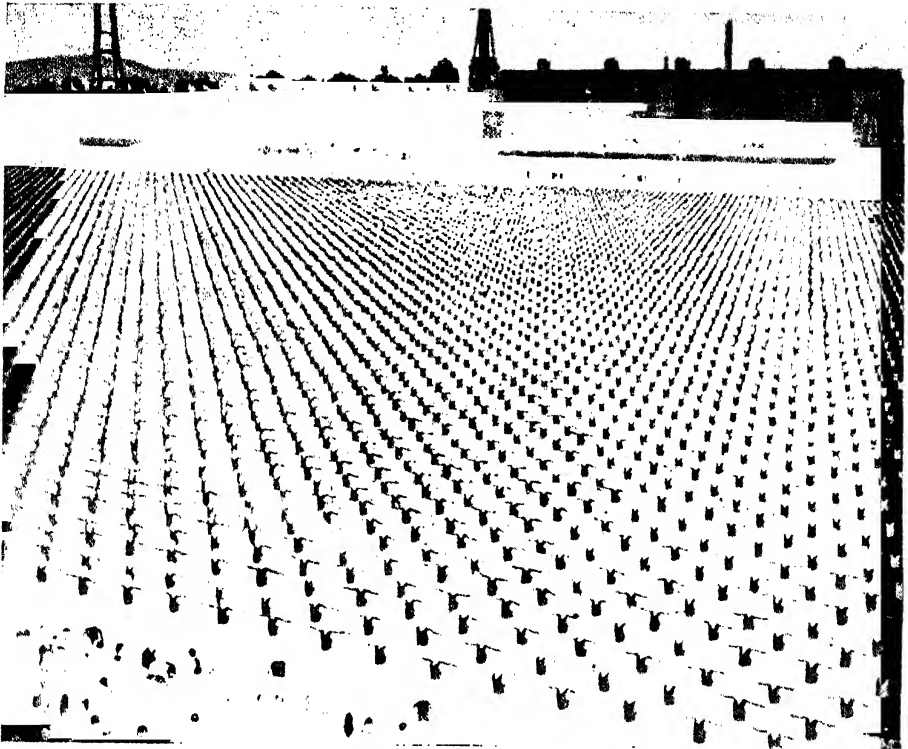
listened for hours to talk about India and Indians, their politics, their social life. He was particularly amazed to learn that cobblers were a class apart, and inferior at that, especially as he himself was going out to a great shoe factory; and when politics were mentioned he pricked up his ears at the name Jawaharlal Nehru, and wrinkling his brow he would assert: 'I see him. He come Praha once. He not brown like you, olive like Greek.'

On arrival in India, in the heat and the clamour of vociferous coolies, amazement at the city of Bombay itself, Josef lost his friend completely. During the train journey he lay almost stupefied with the heat, and wondered why he had ever wanted to come to India and completely forgot everything but his own miseries. On arrival in Calcutta, after a bath and a cold drink, in comfortable rooms he regained much of his poise and began a determined search for his friend. He scoured street after street, he went in taxis from one end of Chowringhee to another, he asked people and could not understand what they were saying, he boarded trams and travelled in a circle, but at last by dint of enquiries on foot he came to a big, red house in a residential quarter. Relieved Josef walked along the avenue leading up to the house, and into the lobby and through it into a study type of a room where a youngish woman was sitting busy writing. She looked up with a start, to find a rosy-cheeked, blue-eyed young man smiling at her. 'Mr. X live here?' The lady nodded assent. 'Conte Verde? You know? I come now Czechoslovakia. I like meet Mr. X.'

A look of understanding dawned upon her face, and she guided him upstairs to a spacious sitting room. Josef had heard that Indian women were veiled, that they ran away if they saw strange men, that they never spoke to strangers. And here he was being shown into the inner apartments, and she was speaking to him as easily as his friend, her brother. Was this an exceptional family? Or were his observations and information both wrong? Whatever it was, from that day Josef, the lonesome Czech boy, became the mascot of that Indian home. From that first moment the entire family of mother, sisters, brothers, nieces and nephews took him into their midst with all the ease in the world. They simply loved his broken English, which

with determination was gradually becoming more unbroken and connected, but he never got rid of his quaint mannerism of jumping to his feet on being introduced to strangers with: 'I—Maracek—now come India from Czechoslovakia,' and this was the key to the many friendships he created. Yet another secret of the affection he inspired in the hearts of that Indian family was the way in which he took to them, without any unnatural complexes of colour, country or creed. To them he brought the honest-to-God outlook which is common to the peasantry of any country, and never paused to consider the outward conventionalities of everyday life. He ate the food they ate, he listened to long and lengthy political dissertations trying very hard to understand the emotion and *raison d'être* behind them, and, above all, he learnt that family life is fundamentally the same everywhere. With a strange and unusual adaptability he slipped into a niche which became reserved for him. Czechoslovakia and Zlin grew to life before his friends, he talked of the vast living quarters and cafeterias of Zlin, of Praha—the beautiful city, of his own home in Moravia. He showed them photographs of laughing sixteen-year-old Vanya, his childhood's sweetheart, who gave promise of being a lovely young creature; he spoke tenderly of his mother and most often of her. Josef admitted he was homesick with a little boy look, and because of this the mother of his friend made him all the more welcome amongst them. Perhaps once in a while, maybe twice a week, he would seek out his fellow Czechs, but mostly he spent his evenings with the family he had adopted and he was happy. But he never forgot that he had promised to bring home his savings to his mother, and every week a small portion of his not over-lavish pay would find its way into the post office savings bank.

With the arrogance of youth Josef would never admit to being astonished or impressed by anything he saw in India. Doggedly he would reply: 'Also Zlin', or 'Also Praha', meaning such sights were quite common in these places, and however improbable his assertion it would only create greater amusement until it became byword among those who knew Josef. One day his friend remarked: 'Elephants—you don't have elephants in



A magnificent spectacle of Sokol drill in Prague (1938). Since its foundation in 1862 by Dr. Miroslav Tyrs and Jindrich Fuegner, the Sokol movement has played a dominant rôle in the physical and cultural development of the Czech people.

Czechoslovakia? We have them roaming about in forests, and some have been caught and domesticated. At last you are beaten, Josef, admit it.'

Josef was really in a quandary, but undaunted he shook his head: 'Also Zlin,' he asserted determinedly, and ignoring the rude guffaws of laughter he continued gravely: 'Yes, also Zlin. Elephant in the Zoo,' and then throwing back his head he laughed gleefully at his own triumph, his sapphire blue eyes glittering with joy and happiness. For he *was* happy that he was seeing a new and wonderful country, and each day, each incident was a lesson for him to be stored within the treasure house of his mind. He was avid in all that he could imbibe whether this was experience in humanity, or history or languages, and therefore it was for him a thrilling experience which not



SPECIMENS OF CZECHOSLOVAK NATIONAL COSTUMES

Zora, Ludo and Vlasta, from Batanagar

even thoughts of home could kill. He would often assert: 'My home, my mother and Vanya are there waiting for me, but these experiences and opportunities might never come to me again. I must gather them all together like a nosegay and treasure its fragrance for always.' Yet another time he would say: 'Ours is a small country, and the vastness of yours I find overpowering. But even in the short space of my lifetime we have seen our *sokols* filled with children of all ages, learning languages, history, geography and getting physical training. My parents had no such opportunities, and now I have come to India, which to us is almost legendary. Two names are known to us in connection with India—Gandhi and Tagore, and by them we consider your merits and achievements and therefore expect to find a great deal here.'

'Are you disappointed?' somebody asked him. 'Oh, no, my only sorrow is that my eye and my brain cannot take in more than their full capacity. There is so much to see, so much to learn.'

As the Nazi shadow grew longer over Europe, Josef's native cheerfulness was for the first time affected, and quite often he would sit alone brooding and puzzling. All its exact political implications were not apparent to him, but the personal tragedy that was gradually taking shape could no longer be concealed. Then came the betrayal of Czechoslovakia with Munich, and with it news that Bohemia and Moravia had been made over to Hitler. Josef's hand shook as he read the headlines in the morning paper, and his cheeks were completely drained of all colour. He felt like an orphan bereft of his mother. The other Czechs walked about like people who have been suddenly brought face to face with a spectre. Their sad bewilderment exceeded actual realisation. Every time that Josef closed his eyes his brain echoed with the tramp of German soldiers marching, marching. In his nightmare he saw them marching over his body, through the streets of Praha—the beautiful, through his father's farm, and into his cottage home. He woke up with a cry, and the full horror of this calamity burst upon him afresh. His old mother, so placid and so understanding, was probably at this moment baking bread for the German soldiers at the point of the bayonet. And his father? What had befallen him?

Then with a fresh shudder he thought of his sister Marya of the dewy cheeks, so desirable and so cute. And Vanya? Josef's tortured imagination could bear no more and he burst into tears. For the first time he reviled himself for having left them so alone. Yet what could he have done? They would probably have tried to draft him into the German army. In the seclusion of his room Josef flung back his head proudly saying: 'At least I could have died resisting!'

There were deep shadows under his eyes when Josef again took up his visits to his Indian friends, as if he had not slept for nights, and tight creases round his mouth. He could, somehow, not bear to speak of the ultimate sorrow that had befallen him, except when the mother of his friend placed a kind hand on his shoulder. The ice that had gathered round his heart melted and he turned to her with: 'What is the use of my savings now? I will never see my mother again. Today at the post office they told me that it was doubtful if I would ever hear from them again. What can I do? How can I reach them?'

'I am an old woman, and the refuge of the old is God. But even in your youth can you not cling to Him, believe in Him and trust that a way will be found, and that He is all-merciful? If you can hug that to your heart, it will help you to bear up,' she said.

'I can't sleep at nights thinking of mother, my old father, Marya, Vanya. Oh, God, it is terrible!'

'But you are young, Josef, and you are courageous. Your duty lies not in breaking up or disintegrating, but in pulling yourself together for whatever may be asked of you.'

'What is there that I can do from here? The distance makes me feel helpless.'

'War there will be in Europe, Josef, if not today then tomorrow, and sooner than you expect you might find yourself in some sort of an International Brigade for the liberation of Czechoslovakia.'

Josef shook his head in disbelief, for at that moment overcrowded by his own emotions he could not analyse far enough ahead, but he was comforted and clung desperately to the frail hope that had been engendered in him. Precariously he hung

on to the word 'Perhaps . . . ' and for him it signified untold emotions, hopes and fears, but each day his peaceful job grew more and more tedious and once again he longed to be up and away. A peculiar restlessness was upon him that fretted his soul far more than he himself realised. He even developed a distaste for a job he had hitherto liked, but could make no headway in any other directions. Like a raft he tossed upon the sea of his own emotions without any hope of touching land in the near future.

But it happened one day, the incredible and the despaired of thing became a certainty. Carrying a copy of the special edition of the paper in his hand Josef arrived crying breathlessly: 'Britain has declared war on Germany. At last Munich will be avenged and Czechoslovakia will be free. You were right,' he said turning to his friend's mother. 'A way has opened up for all of us by which we shall get the action we long for.' The bright buoyancy that had been his asset had reappeared after one whole year of despondency as if by magic, and he was talking and laughing feverishly as if there was not much time left for him to do so. His friends gathered round him that day and rejoiced in his hopes and aspirations, as once not long ago they had comforted him in the tragedy that had befallen his country. They knew that liberation from an alien yoke was not such an easy matter, but who could deny him his belief? Only once his face clouded over and he said: 'This time in reality is all correspondence over between me and my home, for they say that Czechoslovakia is enemy-occupied territory. No more shall I see the familiar handwriting—neither my mother's nor Vanya's. Vanya! I wonder But' brightening up 'who knows next Xmas I might be with them, and it is the loveliest time for home-coming. There is snow and lights—but people say that everything will be blacked-out in this war for fear of air attacks. But in our cottage they will light candles, pull down the blinds, and the firelight will dance upon the walls, and the table will groan with food. But suppose the Nazis have taken over our farm, suppose my father is no longer there?' then vehemently 'No, no I will not suppose, think or analyse, I will only hope to march into Praha with the army of liberation.'

His friends sat around him, not daring to interrupt this monologue, unable to break his dreams. Reality and reason were always there but so little hope or comfort was left to him that they had not the courage to deprive and denude him by cold words of wisdom.

Josef's dearest wish was fulfilled when one day he received a cable intimating his enlistment in the Czech Legion assembled together in Britain, and regretfully he was released by his firm. With his head held high, determination and courage sparkling in the sapphire blue eyes, he came to bid farewell to the family that had adopted him ever since he had been in India. Regrets he had none, and his satisfaction was supreme that he had not failed his country, his mother or Vanya. 'I am leaving my boxes in your care, Madame,' he said to the lady who had been a mother to him in this foreign land, 'after the war I shall come back to claim them. Will you please keep them for me?'

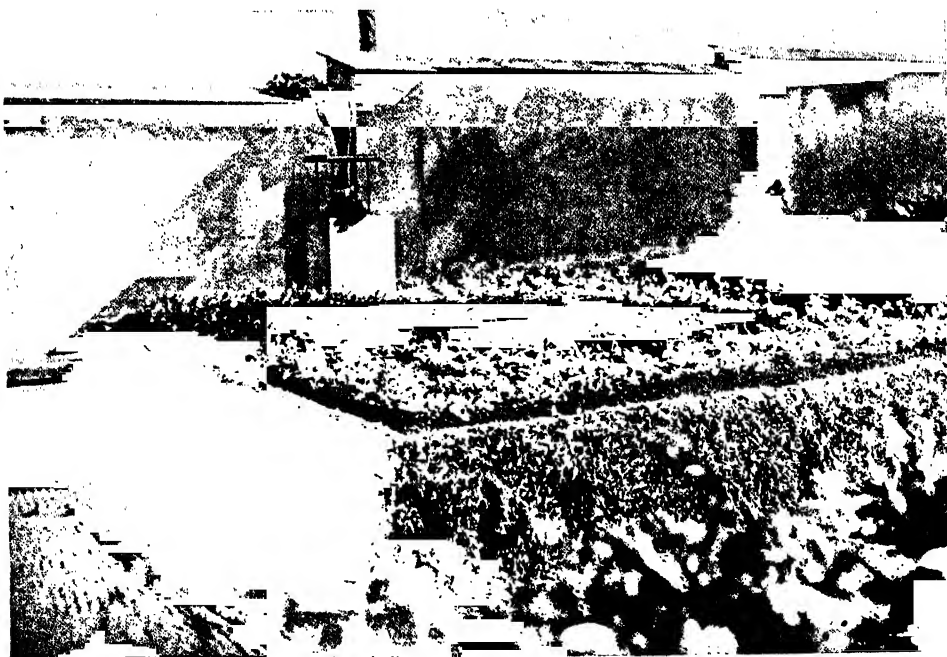
The old woman looked at him, at the fresh, innocent face palpitating with enthusiasm, and her heart was bleeding that this beautiful young life as so many others must be sacrificed to satisfy the lust of ambitious individuals. So sure of himself, so



From the Czechoslovak army fighting in Russia.

certain of ultimate victory that with a firm step he was going out to become cannon fodder. To Josef she said none of these things but promised to look after his belongings, and impulsively turning to her he said: 'On the first day I came here I took a snapshot of the family, and on my last day with you I want somebody to take one with me standing amongst all of you.'

Josef sailed away from India with his faith in himself unsullied, with the same buoyancy that had ever characterised him. His fearless integrity was his armour, and perhaps his mother's tears were his talisman as she had once prophesied. Like an eagle on the wing Josef swept on towards the sun, wings tipped with gold, swift, inexorable and inevitable. He left behind him friends who missed him, and the snapshot of a Czech boy who was the mascot of an Indian family.



The last resting place at Lany of the President-Liberator, T. G. Masaryk.

INDIA AND CZECHOSLOVAKIA

By Jan Baros



The contact between India and Czechoslovakia is one of rather recent origin, and dated back to no remote past. The reason is not far to seek. More than five thousand miles lie between this great Indian peninsula and Czechoslovakia, the country of Central Europe—we say 'in the heart of Europe'—surrounded almost on all sides by high mountains. Not less than nine States, with nine languages and nine cultures, have to be crossed if a

Czechoslovak wanted to shake hands with an Indian.

Before the last war, India and Indian people were known in the lands of Czechoslovakia mostly through the translations of works on India. The real and direct contact between India and Czechoslovakia was established after the year 1918, when the Czechoslovaks set up their own democratic State in Europe. A number of prominent Indian personalities—professors, authors, journalists—visited Czechoslovakia, and in return a number of Czechoslovaks came down to India to acquaint the people with their thoughts and culture. India had a good friend in Professor V. Lesny, a scholar in Sanskrit, and Professor O. Pertold who wrote the first Hindustani textbook for Czech students.

The great Indian poet Rabindranath Tagore in his very first visit to Prague won the hearts of the Czechs. This exchange of culture, exchange of thoughts and ideas, this spiritual association with each other bore rich fruits. An Oriental Institute was established in Prague, with a number of prominent Indians and

Czechoslovaks at the helm of affairs. Reputed Indian scholars and educationists lectured in the Carolinum, the oldest University north of the Alps, in Prague. Uday Shankar, the great exponent of oriental dance, introduced in Czechoslovakia the art and beauty of Indian dancing.

Together with the establishment of this cultural and literary relationship slowly came into being the commercial contact. Czechoslovakia found in India good rice, oleaginous seeds, hides, cotton, jute, rubber and a number of other products and materials which they needed and gladly purchased from India. On the other hand, India was a good market for Czechoslovak products, glassware, bangles, ironwares, machinery, shoes, paper, etc.

It is very interesting to note that the Indian products and materials found better ways and means of penetration into Czechoslovakia than the Czechoslovak goods into the Indian market. The statistics, published below (official figures taken from the Statistical Bulletin, Government of Czechoslovakia), prove that the balance of trade has been favourable to India every year.

<i>Year 1929</i>		Rs.
Export to Czechoslovakia	..	99,700,000
Import from Czechoslovakia	..	27,100,000
Balance .. ..	..	+72,600,000

<i>Year 1933</i>		
Export to Czechoslovakia	..	26,700,000
Import from Czechoslovakia	..	7,700,000
Balance .. ..	..	+19,000,000

<i>Year 1935</i>		
Export to Czechoslovakia	..	32,600,000
Import from Czechoslovakia	..	8,500,000
Balance .. ..	..	+24,100,000

<i>Year 1937</i>		
Export to Czechoslovakia	..	47,000,000
Import from Czechoslovakia	..	16,100,000
Balance .. ..	..	+30,900,000

The other years, of which detailed statistics I have not at hand, will undoubtedly show similar results. Hence it will be realised that the trade connection proved more favourable and advantageous to India.

With the passing of years a number of Indian boys and men sought and got training in the industries of Czechoslovakia and, on the other hand, a number of Czechoslovakian industrial pioneers came to India. The Czechoslovakian firm Skoda has supplied machinery and equipped a number of sugar mills in India; a number of Czech locomotives are still running on the rails of this country. A few miles south of Calcutta a new industrial town, Batanagar, has grown—it being the practical result of the combined work and co-operation of Czechoslovaks and Indians. It was the town, it was Bata, who introduced the rubber shoe industry on modern lines to India; after this example, not less than forty other Indian shoe enterprises sprang up, all of which today are in a prosperous state.

Then came the war. Following the call of President Benes from London every Czechoslovak from India, who could be spared from work, left the country and joined the Czechoslovak army units in France, and later in Britain, in the Middle East and also in Soviet Russia. Those whom the nature of their work—it was and is work for war effort undoubtedly, the production of shoes, web equipment, fine optical and geometrical instruments, iron works, ammunitions and armaments, etc.—did not permit to leave the shores of India, united themselves into the Czechoslovak Society and financially, morally by all means in their power are supporting the war effort, helping and doing their part for the final victory of right and justice for the restoration of a Free Czechoslovakia in a Free Europe.

There are all reasons to hope and believe that after this war is over, in spite of the vicissitudes the little Democracy has had, the temporarily broken cultural, literary and commercial link between India and Czechoslovakia will be revived for the benefit of both the countries. Once these two people have begun to know each other and have shown regard for each other's culture, the urge to know each other better will increase. The sympathy

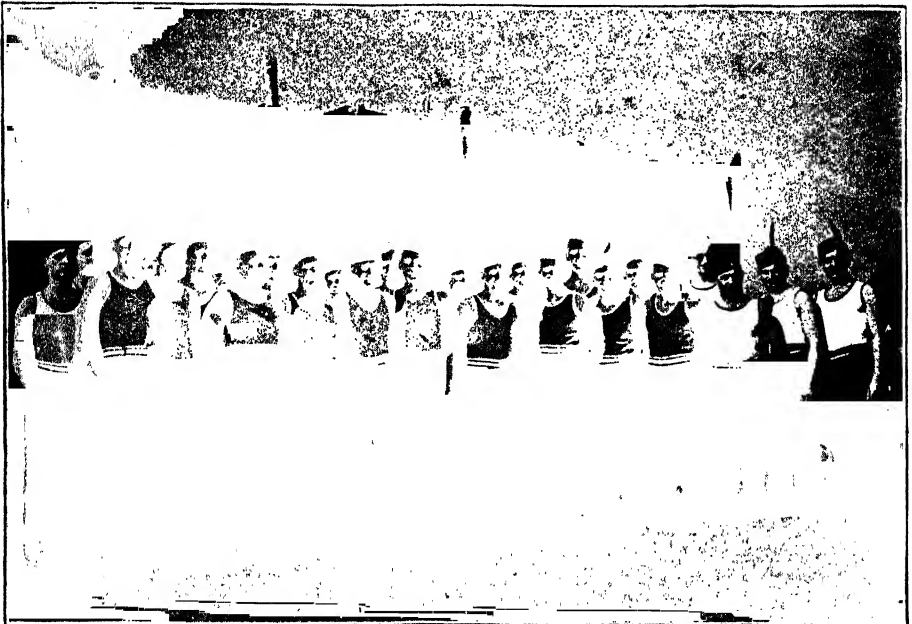
Indian people have shown towards Czechoslovakia and her cause envisages more intimate relationship, for it forms the best basis for the establishment of a closer understanding between the two countries for their mutual benefit in the near future.



Rabindranath Tagore with the Honorary President of the Czechoslovak Society and other friends during his visit to Batanagar.



On the occasion of the first commemoration of the Czechoslovak Independence Day in Calcutta on October 28, 1936.



The Batanagar Sokols.

PRESIDENT
ČESKOSLOVENSKÉ REPUBLIKY

V Londýně dne 12.srpna 1943.

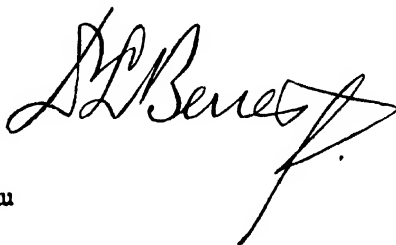
Vážení pánové ,

děkuji Vám za zprávu o Vaší úspěšné činnosti,
kterou jste mi zaslali.

Jsem přesvědčen, že konáte v Indii dobrý kus
kladné práce, které je za dnešních poměrů všude velmi
zapotřebí.

K Vaší chystané oslavě 25.výročí československé
samostatnosti Vám přeji plného zdu. Události se vy-
víjejí čím dále tím uspokojivěji; úspěchy spojenecké
fronty nabývají rozhodujících rozměrů, takže lze pevně
doufat v rychlý spád událostí v několika příštích
měsících. Vytrvejte proto až do konce, který nám přinese
společné vítězství, spravedlivý a trvalý mír, založený
na zásadách humanity, pokroku a mezinárodní spolupráce.

Srdečně Vás pozdravuji.



Československému spolku
v Kalkutě;

*Message of Dr. Edvard Beneš, President of Czechoslovak Republic, to the members
of the Czechoslovak Society, Calcutta. Translation of the message is overleaf.*

London, 12th August, 1943.

PRESIDENT OF THE
REPUBLIC OF CZECHOSLOVAKIA.

GENTLEMEN,

I thank you for the report of your successful work and activities which you have sent to me.

I am convinced, that you are doing in India a good piece of positive work, which is very much needed in the present situation.

I wish you all success towards your effort to commemorate the 25th Anniversary of the Czechoslovak Independence Day. The situation takes steadily a turn for the better; the successes of Allied forces grow into decisive proportions, so that we may expect a quick succession of events in the course of the next few months. Hold on till the end which will bring us common victory, just and permanent peace based on principles of humanity, progress and international collaboration.

I greet you heartily,
DR. E. BENEŠ.

To the Czechoslovak Society,
Calcutta.

CZECHOSLOVAKIA

MEDITATIONS—AND A 'CREDO'

By Karel Prochazka, Major P.S.C.,
Czechoslovak General Staff



Ninth in number of inhabitants and fourteenth in size among the States of Europe, Czechoslovakia might hardly be considered a decisive factor in world politics or world strategy.

* * *

And yet her soil has been the stage on which in the past the drama of most bloody disputes between the Slavonic and Teutonic races, between Mediaeval

Western Christianity and Eastern Paganism, between Catholicism and Reformism, between Northern and Southern invaders, has been played.

* * *

Men of and on her soil created treasures of culture and civilisation, decided on peace and war.

* * *

Stretched in length from West to East in the geographical centre of Europe, the historical, ethnological and geographical union of Czechoslovaks was the focal or nodal point of ideological ways of development of the Old World.

* * *

The most pregnant of Western democratic ideas and institutions, such as can only be developed in a progressively-

minded and new political creation, were united within her borders to a basic tradition of a predominantly Eastern Slavonic nature.

Recovered from the wounds of World War One and the lingering after-effects of the fundamentally alien and even nationally hostile Austro-Hungarian administration, the newly-created country in its economic aspect soon joined the ranks of the economically saturated countries.

* * *

Ambitious and even revolutionary industrial schemes and enterprises were counterbalanced by a progressive agricultural policy and the whole thought of the new State was leavened by a deep (and in some parts of the country, even by a feudal) religious sentiment.

* * *

Exports began an upward trend. Exported goods bore the mark of quality and entered world markets with that advantage. And then also Czechoslovakia's systems of production made Czechoslovak production for export a model of its kind. Systems of production invented or improved in the country were carried on by Czechoslovak industrial experts all over the world—and by Czechoslovakia's skilled and industrious workers and administrators.

Politico-military factors united to synthesise the following fundamental aspects of Czechoslovakia :—

Ideological :

Czechoslovaks formed the spearhead of the Slavonic race placed in defence against the eternally hostile Germanic element.

* * *

Allies acquired through similarity of political or racial interests and inclinations did not border the State.

* * *

The national revolution which led to the deliverance from the Habsburg-Austrian yoke after World War One left disappointment and bitterness in neighbours who previously were



Soviet anti-tank guns manned by Czechoslovak soldiers in Russia.

bound to, had fostered or even ruled over the then liberated nation.

* * *

The liberated nation took on the form of a progressive democratic society and thus antagonised the German, Austrian and Hungarian rural aristocracy inside the country and also was sharply at variance ideologically with feudally-minded elements governing some of her neighbouring lands.

* * *

A minority deriving from foreign settlers and, even more, artificially created by a hundred years of Germanisation and Magyarisation in the frontier areas, was never accorded its due meed of distrust as a body potentially hostile to the interests and integrity of the State.

* * *

The prevalent ideology of humanitarian pacifism did not foster national militaristic sentiment or a military caste.

Geographical :

The geographical shape of the State resulted in an extremely long frontier, part of which was unfortunately difficult to defend by reason of its geographical nature.

* * *

The primeval and eternal western foe did not have direct and easy access to the country, Bohemia being for the most part surrounded by impregnable, thickly-forested mountains.

* * *

The country permitted operational possibilities only in a West-East direction with the line of retreat to the East, to Slovakia.

Ethnographical :

Unimportant and even, in the last analysis, non-existent differences between branches of the same nation and between majority and minority could be created, exaggerated and used as pretext for hostile interests.



THE SPIRIT OF CZECHOSLOVAKIA

Radharaman Saha

Material :

Abundance of necessary raw material for military industry made the country independent of import of such.

* * *

Enterprise, capital and skilled labour developed war industry to such an extent that in a remarkably short time the State secured one of the best equipped armies in Europe.

* * *

The Czechoslovak war industry not only became the supplier of her less well-equipped Allies and friends, but also provided prototype weapons for the adoption of some among the mightiest of armies.

The republican constitution embodies the spirit of the free nation and of her founder and leader, the philosopher and statesman, Masaryk. Basic models for the constitution were the constitutions of the great Western democracies, adapted to the national character of the population. The fundamental principles were: liberty and the rights of man and an eternal belief in truth. The national motto reads: 'Truth prevails'.

* * *

In twenty years of liberty the country's social institutions achieved the highest standards. Social security and political liberty developed healthy and strong men and a disciplined and free nation.

* * *

Hitler's Nazi political ersatz-religion, considered by some among the leading statesmen of Europe as being merely of nuisance value, was never underestimated by the Czechoslovak Government. The nation prepared in time for the imminent danger—war.

* * *

During the relatively minor (as it is now seen to have been) crisis in Spring, 1938, when Germany first tested the moral resistance of the nation, Czechoslovakia faced the situation self-confident and fully prepared behind her fortifications. Firm as only free men can be in face of danger

* * *

In the name of the nation and for the sake of humanity, the President and Government accepted the Munich 'Diktat'.

* * *

The nation, fully armed and ready for battle and death, received the order to withdraw. Obedient as individuals and disciplined as a nation, they obeyed.

* * *

The peace of Europe, of the world, was saved. Germany's way had been cleared for the domination of Europe. Bismarck's dictum 'Who rules Bohemia governs Europe' was Hitler's belief.

* * *

Munich deprived the nation of trust in friends, of the value of agreements—it temporarily lost belief in truth. The present war has permitted it to regain that belief. But at what cost in sacrifice

* * *

The nation found itself. It is now fighting on the 'inner front' the bitterest and most heroic battle it is possible to imagine. Here is its 'Credo': it believes in liberation. It is longing for national resurrection as only men can long whose very breath of life is LIBERTY!

A PRACTICAL NATION

By Uday Chand Mehtab Bahadur,
Maharajadhiraj of Burdwan



Some seven or eight years ago I remember to have read that an American journalist, hunting for news, came to Prague, Czechoslovakia. They took him to Karel Capek, the Czech writer of world repute, who frankly told him: 'What news you expect from us? Here, in Czechoslovakia, we have no revolutions, no dramatic developments, no extreme doctrines, no palace scandals, nothing that would thrill the world. The only thing we have here are hospitable people,

working hard on building up their State, healing the wounds from three hundred years of Habsburg plunder. And news of the people working hard are not much thrilling.'

This little account is characteristic of Czechoslovakia. Reborn of the Versailles Treaty in 1918, the small country in the heart of Europe—with rather an unhappy geographical position, being the most western spur of Slavonic race and surrounded almost on all sides by reactionary and unfriendly elements, not having direct openings towards the seas, Czechoslovakia, despite all this, gained its honourable position amongst the world democracies as a dynamic, progressive State by sheer hard and sincere work and set an example to so many others.

Look at the people at the head of the State: Masaryk, Benes, Krofta—professors; Svehla, Udrzal—farmers. Deep learning and philosophy of learned men wedded to the simplicity and practical outlook of others, and all animated with one spirit to reach one common goal: to help build up the State, reconstructing the district, the village, the family to form a strong and healthy unit. It is not surprising that led by such ideals and headed by such men, Czechoslovakia merged out as the most developed of all the Central and Eastern European States. This is the reason why today Czechoslovaks, whether at home or abroad, so stubbornly resist the German aggressors risking every thing they built up during the last twenty years between 1918 and 1938.

There are a few Czechoslovaks now working and living in India. I am glad to say that they too are working and living here in the true tradition of the Czechoslovak Republic, strictly in harmony with the ideals set up by its builders Masaryk and Benes.

They and their work—work for all-out effort to win this war, all-out help in raising the industrial potentiality of India—will undoubtedly renew the satisfactorily developed pre-war economic and cultural contacts between the two countries.

Let us all hope that the future contact between India and Czechoslovakia will be developed on the same basis as between India and other Allied countries: on the basis of mutual co-operation. And judging from how these few Czechoslovaks in India are labouring today, I may go still further to say that their future relations will be animated by true and unselfish friendship and regard for each other. Let me hope that despite the fact that six thousand miles of high seas, deserts, mountains and plains lie between India and Czechoslovakia, Czechoslovaks and Indians will, after this war, know one another better than ever before. This is my sincere wish and hope for the future relations between India and Czechoslovakia.

‘BRIGHT DAY-STAR OF NEW MORN’

Czech Savant's Estimate of Tagore

By Prof. V. Lesny

Professor V. Lesny, of the University at Prague, in his book ‘Rabindranath Tagore: His Personality and Work’ (published in 1939), gives a literary estimate of Tagore’s greatness. Professor Lesny actually stayed with the Poet at Santiniketan and studied Sanskrit and Bengali and so it was possible for him to enter into the thoughts of the Poet. Thus the book has not been merely written by a scholar in his study but it springs out of the living experience of the writer, who had the privilege of being in close contact with the Poet and therefore was able to tell about the things which he had seen and heard and known of Rabindranath.

The Professor deals exhaustively with the Poet’s life and development of his poetical genius till the noon of his life and writes :

Before he reached the age of forty Rabindranath published *Kalpna* (Dreams), a work of great poetic value, rich not only in inspiration, but also in poetical invention, and so fascinating that the reader believes he hears the Poet’s heart beat, and thinks and feels with him. At the same time his verses are firmly welded. One of his dreams, from which he said he had to awaken with bitter disappointment, was his hope that Bengal would recognise his merits. In the poem *Year’s End* he says that the end of the year came in an unexpected storm, and sees in this fact a foretaste of the future. Half in melancholy, half humorously, he balances accounts not only with the old year, but also with his old poetry, against which his critics were loudly clamouring at this time. But there can be no doubt that the Poet was continually developing. Some of the poems excel in the extraordinary colourfulness and expressive intuition of their description of natural phenomena.

LOFTIER THEMES

In Silaidah the Poet's dynamic spirit became suddenly aware of the smallness of his scope. He longed to break the barriers of his solitude and take a greater part in the reorganisation of his country's life, to put his ideals into practice. He saw that the young Bengali patriotism was falling into childish errors, but that on the other hand a foggy cosmopolitanism was weakening the minds of his countrymen. He recognised the strength of Western culture, but was opposed to its blind imitation. He was of the opinion that an indigenous culture on a firm foundation must be built up, and was profoundly convinced that his countrymen need not feel themselves at a disadvantage, compared with the powerful nations of the earth, for even if they lack political freedom it was always India's ideal to have freedom of thought. This, he says, was at the same time the ideal of the old Indian theory of education, which he considered it necessary to propagate.

TO SANTINIKETAN

In order to give concrete form to this idea he left Silaidah and, with his father's consent, settled down, in December 1901, at Santiniketan, which was radiant with memories of his father's wide guidance during his youth; he proceeded to found a national Indian school there on the pattern of the old Indian asrama. He intended its spirit to be quite different from that of the school of his boyhood days, which was unable to captivate his mind. In this task a typical Indian aristocrat identified himself with the crying needs of the widest masses of his nation. His optimistic philosophy led him from theory to practice; a writer of love lyrics became a sower of the seed of humanity and the teacher of his nation.

In November 1902 Rabindranath's wife, Mrinalini Debi, died. The Poet was left alone and his children still required considerable maternal care and help. Under the burden of this cruel fate he wrote two series of family lyrics: Smaran (In Memoriam) and Sisu (The Child). In the first he wished to sing away his sorrow in mournful memories of his dead wife, in the



The Czechoslovak Society, Lahore.

second he betrayed an unusual depth of paternal feeling. The near future held a fresh sorrow in store for him; his eldest daughter was consumptive and for her sake he went from Santiniketan to Almora in the Himalayas. But all his care was in vain. She died in 1904. And three years later his youngest son died.

APPROACHES THE ZENITH

The Poet was approaching the zenith of his life. His lips, which until this time had drunk of the overflowing cup of life's pleasure, seem to have drunk their full, but did not fall silent. On the contrary, in 1909 and 1910 they gave forth a new melody.

In his new poems he abandons the outer world and turns to the depths of his own heart, to find there a new estimate of man's relation to the world and to his God. In masterly verses, intensely musical, he communicates these thoughts to the

reader, who experiences a foretaste of the communion of man and God.

His poems contain no doubts of God. Still less revolt against Him. Indian religious philosophy does not favour titanism.

Tagore's God, although at moments of poetic ecstasy He is conceived anthropomorphically, does not make a bargain with the inhabitants of this world, but rather yields Himself lovingly.

Ideologically, Tagore falls back on the rich heritage of the old Vaishnava poetry, but omits the character of Krishna and his beloved, Radha. It is for this reason that his charming religious poems, which were collected under the title *Gitanjali* (A Handful of Songs), although full of the colouring of his native land, are so universal in their appeal. Technically, too, *Gitanjali* is an accomplished work.

UNCEASING SEARCH

A survey of the manifold branches of Tagore's life-work impresses one equally with the nobility of his views and the harmonious balance of his personality. At this stage one cannot but pause over his monumental work and pay due reverence to his poetic genius. He has enriched Bengali literature immeasurably; indeed, it is he who first raised it to its present high rank. The scope of his work is very wide and his productivity has not slackened, though he is now old and his laurels weigh heavily upon him. Even now, in his advanced age his work is rich in inspiration and his art betrays an unceasing search for new and better paths.

Tagore has in truth been a revealer of new paths and a teacher of men. He seems to have in himself a strange power which urged him to the fore and made him a leader of men. He leaves a rich and undying literary heritage to future generations.

FAITH IN MAN'S DESTINY

His creative faculties were not condemned to find expression in one field only. The process of his development is in harmony

with the tradition of Indian philosophy: from insight into the beauty of nature he arrived at a feeling of confidence in the destiny of mankind; from a conviction of the nobility of man's mission in the world he derives a wise philosophy, which culminates in his unhesitatingly positive attitude towards life and in his later conception of the divine nature of mankind.

He is not interested in heaven or celestial deities. It is in this world that man's progress towards perfection must take place and therefore life in this world is the object of his preoccupations.

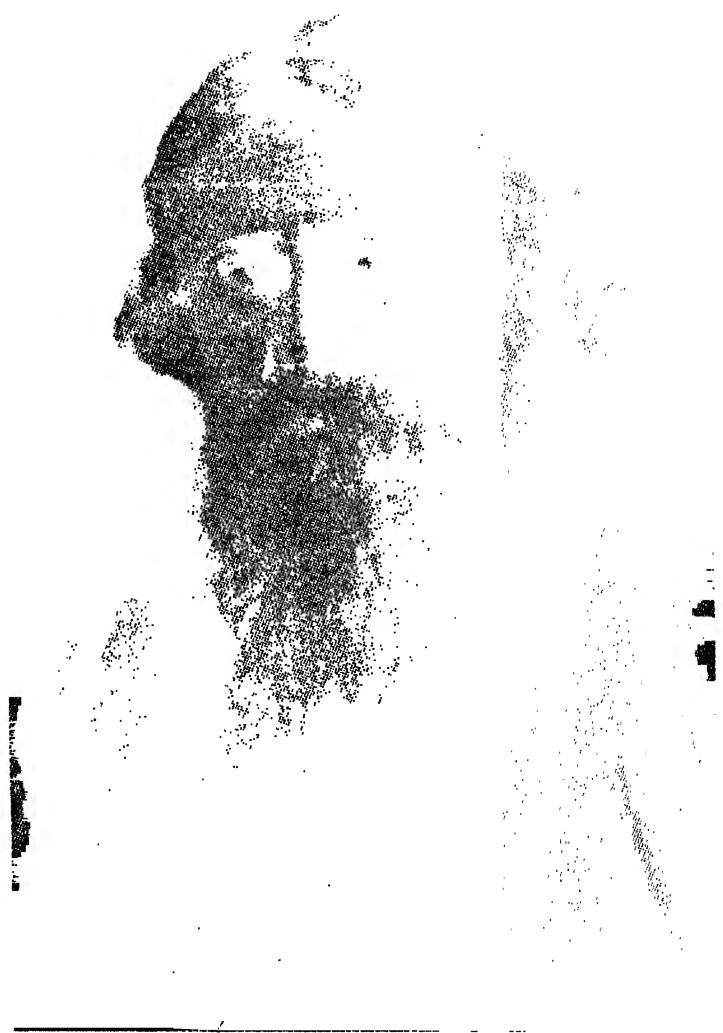
PROPHET OF WORLD UNITY

We do not yet know whether India will have greater cause to be grateful to Rabindranath Tagore as the author of melodious verse, the dramatist, novelist, the teller of delightful tales and writer of philosophical essays, or Rabindranath Tagore, the apostle of enlightened humanity and ardent prophet of world unity. But there is no doubt that in both spheres this illustrious Eastern Humanitarian will count for much. He is undoubtedly a great author, but he is at the same time one of the creators of the New Man. His work is full of passionate dreams of a better, enlightened humanity.

An accurate description of his fertile personality can be given only on the basis of just valuation of his activities in all spheres, by the literary standards not merely of his own country, but of the entire world.

Although his art is in the truest sense universal, he has carried the fame of his country abroad like no other of her sons. True to the national spirit of his country, he has worked like no other Indian for a closer contact between East and West. Tagore's universal humanitarianism is the corner-stone of the collaboration between East and West.

If it is true, as Tagore believes, that the day which is to bring a fuller exchange between Asia and Europe in art, religion and literature is already dawning, then Rabindranath Tagore may be said to be the bright day-star which announces this new morn.



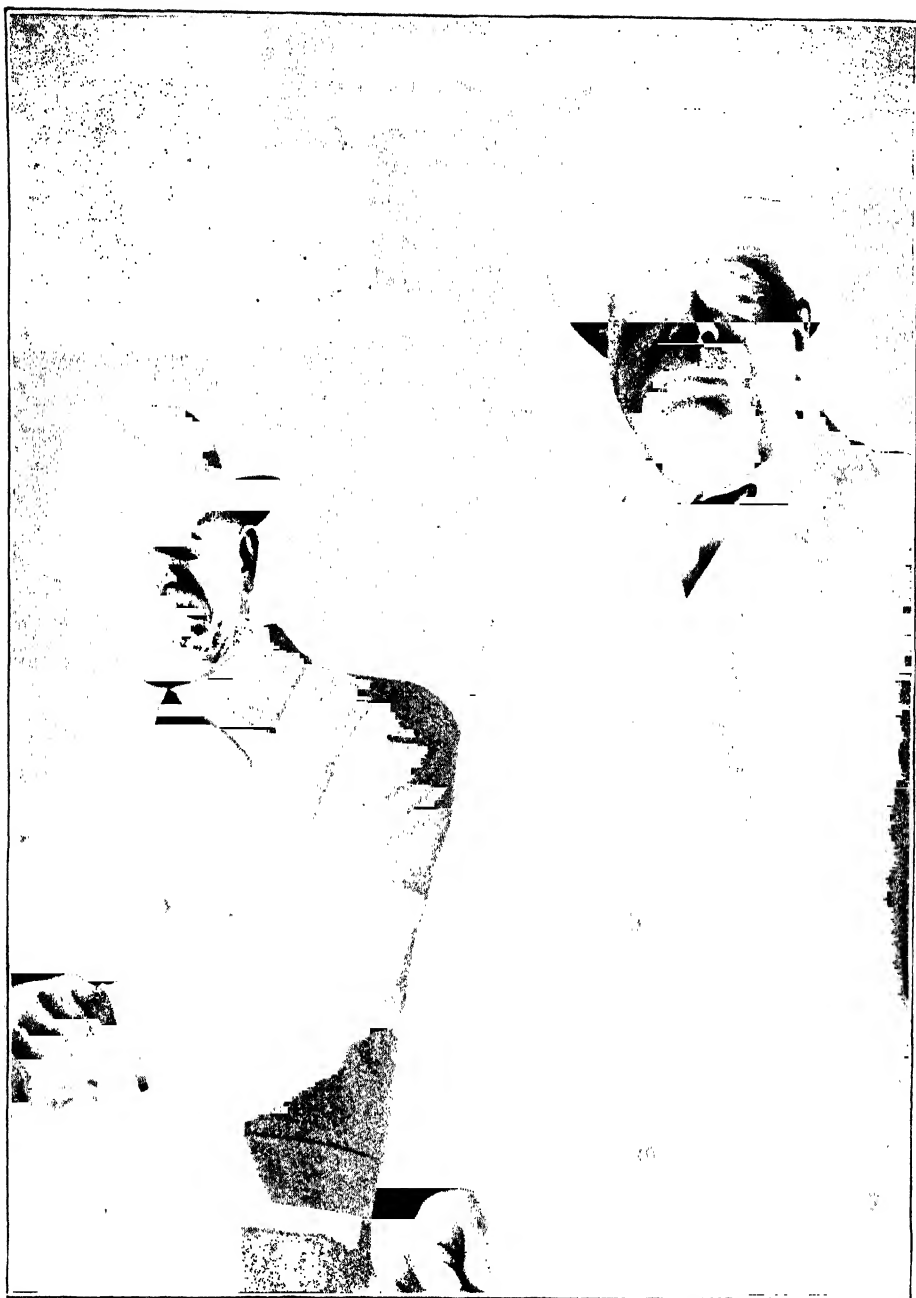
BENEŠ: THE METTERNICH OF DEMOCRACY

By A. J. P. Taylor,

Fellow of Magdalen College (Oxford)

It is perhaps an impertinence of an Englishman, who knows little of Central Europe, to write of President Beneš, the greatest of living Central European statesmen; and still more impertinent to couple his name with that of Metternich, the great symbol of European reaction. But Metternich was also a great European statesman, the most philosophic statesman of his time and acutely aware of the great problem of Central Europe—the overbearing might of Germany. Metternich and Beneš face the same problem and both attempt to solve it in the same way; the difference between them is that Metternich, wedded to an old order, knew he would fail, whereas Beneš, because of his faith in democracy, can look confidently to the future. Indeed, Czechoslovakia is a ‘succession state’ of the Habsburg monarchy not only in the sense that one followed the other, but also in the sense that Czechoslovakia ‘succeeded’—it can solve the problems which, to the Habsburg monarchy, were insoluble.

The Habsburg monarchy talked always of its European mission, boasted of it perhaps too much and practised it too little. Still this mission was genuine: the mission to set limits to German ambition, to give Central and South-Eastern Europe order and security, above all, to allow the non-German peoples a way of life. Like Beneš, Metternich believed in a permanent and general European equilibrium; he sought always to create a European order in which the great powers would co-operate and give security to the small, and this despite great diversities in their form of government—the only diversity he did not tolerate was the rejection of the idea of a European order. This European order of Metternich’s was a great deal better than no order at all; just as the Habsburg monarchy of Metternich’s day allowed the rebirth of the subject peoples. The defect of



*Dr. Edvard Beneš, President of the Republic of Czechoslovakia, with
Mr. Winston Churchill, Prime Minister of Great Britain.*

Metternich's system was that it was static: it insisted on a particular order determined once and for all, and it depended on the most conservative and selfish class, the great landowners of Eastern Europe. No one else felt concerned in it, no one else attempted to defend it; and when the political monopoly of the landowners was broken, Metternich's system lost all reality.

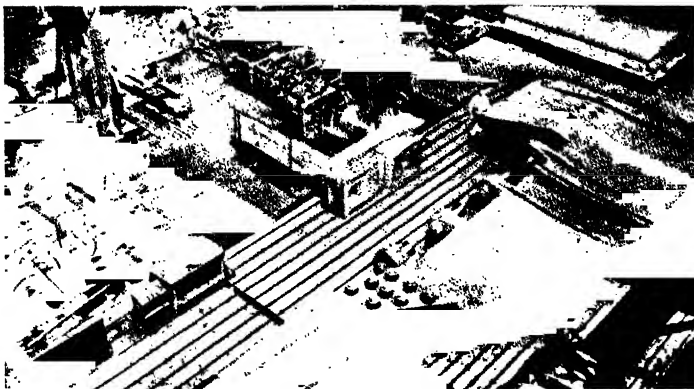
In the half century after 1848 one question dominated all else in Central Europe—whether the Habsburg dynasty would be able to find in the middle class, and above all in the German Austrians, new champions on a liberal basis of Metternich's ideas. The German and Hungarian liberals of the Habsburg monarchy rejected this task and instead turned the Habsburg monarchy into the champions of their national predominance. This was the situation destroyed by the victories of 1918 and temporarily re-created by the New Order of Hitler and Horthy; when the New Order is overthrown the problem of establishing a real European order will be more pressing than ever, and this problem dominates all the writings of Beneš in the last two years. His clear logical prose restates in modern terms, and with greater vision, the conceptions of European order which Metternich formulated in the abstractions of the eighteenth-century philosophers.

Of course it would be wrong to imply that this idea of a European order is something novel in the work of Beneš; it was the mainspring of all his activities as Foreign Minister—within Czechoslovakia, in the Little Entente, in the League of Nations. In 1938 the system to which Beneš had devoted himself failed. But it failed in such a way as to win the future, whereas the policies of other Central European countries—of King Carol, Beck, or Stoyadinović—failed just as decisively, and their failure was barren: not only did their failure not hold out any promise for the redeeming of their country, but it remained as an embarrassment and an obstacle for the future. For this reason Beneš and no other active statesman of the pre-war years can perform creative work by continuing on the line which he previously followed. When the great storm subsides he will be almost the only landmark recognisable.

To advocate a European order, to see that aggression must be arrested at the outset, to devise a machinery of co-operation, to hold back the flood of pan-Germanism: these things link Beneš with Metternich. But the Beneš system rests on far other foundations: instead of the aristocracy, it depends on the people; instead of stagnation, it insists on progress; instead of repression, it demands discussion. It is not a mystery to be promoted by 'diplomacy', but an attitude of mind which calls for ceaseless publicity. If I might venture a criticism of Czechoslovak publicity and even of the President's work, it seems to me not public, at any rate not popular enough: it is addressed to the highly educated—to University audiences and to the readers of the *Manchester Guardian*. This error springs from Czechoslovak experience, where to convince those with University degrees is to convince the nation. In this country the possession of a University degree is a handicap in public life, and to be a University teacher a total disqualification. Still, even this points the contrast with Metternich, who feared and hated academic liberalism.

Metternich became an Austrian statesman because he was a good European; Beneš has become a good European because he is a Czechoslovak patriot. He knows, none better, that Czechoslovakia cannot exist except in the framework of a European order. But he also knows that a European order cannot exist without a free Czechoslovakia. The old Austrian mission, so fraudulent in its working, has now become a Czechoslovak mission; a heavy responsibility, but one which the Czechoslovak peoples and their leaders have shown their ability to discharge. The Czechoslovaks are, and must remain, the great barrier against German aggression and the vital link between London and Moscow—the very appearance of Czechoslovakia on the map is that of a hyphen.

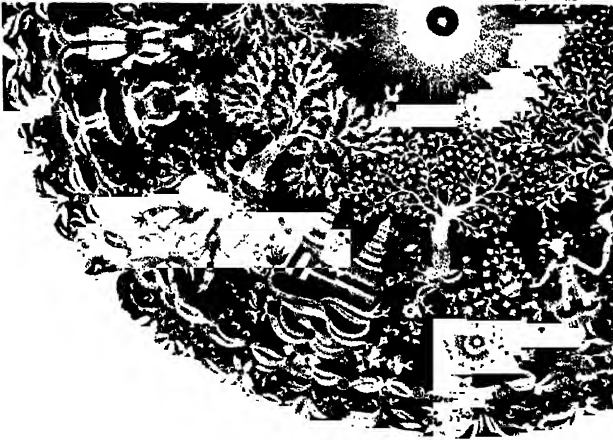
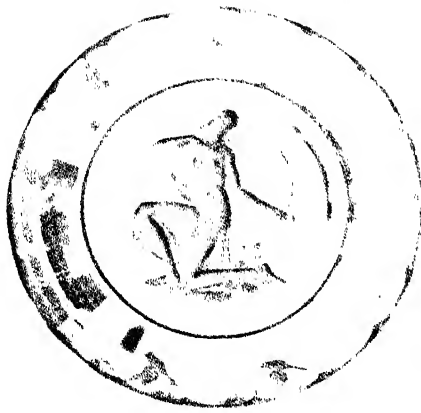
One final difference between Beneš and Metternich. Metternich said: 'I have ruled Europe sometimes, Austria never'. The time is not far off when Beneš will both guide the counsels of Europe and preside over the reconstruction of his own country.



The famous Skoda Works which produced giant pieces like this rudder for the French superliner NORMANDIE.



A group of Czechoslovak pilots who took part in defending London in 1940.



*Amongst Czechoslovak products which gained a name in India was glassware.
These are three crystal specimens.*

REMINISCENCES

By Uday Shankar



When I start to think of our contact with Czechoslovakia, vivid and very pleasant memories of the past come flocking by. There are so many incidents and pleasant occurrences that it would be impossible to relate them. Besides these one forms impressions from the life, surrounding and reactions, and these impressions of Czechoslovakia are always pleasant to recall.

Between 1932 and 1937 we had the opportunity of visiting Czechoslovakia several times. Besides performing in Prague for over 25 nights in six different visits, we went through the picturesque country and performed at Bratislava, Budejovice, Karlův Vary, Olomouc, Pardubice, Plzen and Teplice-Sanov and other cities.

We met people from all ranks and it was a great delight to see them all so interested in art and all new movements. Musicians, philosophers, orientlists, generals, sportsmen and artists were all uniformly kind. When we went to the artists' club and met all the artists of Prague, listened to their music, saw their painting and broke bread with them, we overcame the last hurdle of differentiation. Drowned in the deeper and more permanent currents of human love, aspiration and instincts, we became one as we forgot ourselves in songs and merry making and going about in the small hours of the morning from the

house of one artist to the other. We were all received as brothers.

While visiting one of the Sokol organisations in the company of a popular General we found masters and servants all accosting each other as brothers and sisters. I still remember a very sweet scene that passed. The General introduced my youngest brother, then about twelve years, to the children and said, 'Here I have a young brother for you from across the oceans, a brother from India.' They all looked at him with interest and smiled and a sweet little girl, hardly eight years, came forward, clasped my brother and kissed him on the cheek saying, 'Welcome brother from India!' This I found very characteristic of the Czech people and wherever we went we felt this warm and sincere welcome. Besides lovers of India like Professor Lesny and others, I found the audience very enthusiastic and interested. From the very first we felt a great bond of friendship and sympathetic contact and the instance that I am now going to relate will show how the people of Prague are attached to art.

With our headquarters at Paris, we used to tour Europe on a special autobus which not only made it convenient for us and our instruments to be carried together, but gave us the opportunity of passing through important towns and seeing places more closely. Thus we were once performing at the Royal Opera in Budapest and the next day we were to perform at Mistske Divadlo in Prague. We left Budapest in good time and arrived at the border of Czechoslovakia in the evening. The douannier went lazily through the papers and caused all instruments and baggages to be examined and finally he said that he could not allow us to pass until their Chief had seen the instruments and pronounced everything all right. It was already late when he gave his final verdict. In the cold night, without shelter or a welcome fire we silently fretted on an empty stomach against an equally empty brain of the man. We were prepared to give names of responsible and respectable people of Prague, but the man waved all plausible reasons and means of melting him by pronouncing that it was too late for anything except, of course, for our remaining on the road all night. It was then

11 o'clock and after discussing the matter together we sent our tour manager to the house of the Chief of the Custom House which happened to be two miles off. How he succeeded in winning the heart of the sleepy Chief is quite another story, but about 2 in the morning we were once again on the way. We wired to the theatre next morning intimating them of our delay on the road. All day we rushed on at break-neck speed and arrived at last tired, dusty and unshaven about two hours late. Immediately we arrived, people from the audience flocked round and gave us a cheer. Several men helped even in the carrying of the instruments. Within half an hour we started, all completely worn out. But no sooner the curtain went up than deafening clapping and cheering broke out. Flowers were thrown on the stage and the atmosphere electrified us at once. We forgot our fatigue and hunger. The Czech audience had completely won our hearts for ever.

After the performance the Theatre Manager told us that the public had been waiting patiently and not a person had come out to ask for refund. This I believe is unique in the show-line and I cannot imagine anywhere in the world in a big and important town people waiting for more than two hours and a half. This shows the love of people for art and nowhere during our tour through America, Europe or the East have we had an occasion to find it as strong as in Czechoslovakia. I do admit that the method of testing their love for art must have been very trying for them.

Today as I think of Czechoslovakia it hurts me to feel that all their lovely bridges, monuments, art treasures and blossoming hopeful flowers of future have been destroyed. Years of work and labour, planning and sweating are crushed down ruthlessly. Vividly come in front of the eye all the beauty, art and scenes in Poland, France, Italy, Greece, and other places that have been scorched by the fury of war. But from what I saw in the people of Czechoslovakia and what I hear of their valour today, I feel certain that a good and heroic nation like theirs is sure to rise once more to greater and more heroic height of glory in the future. And friends of this nation like ourselves not only feel it, but rejoice in the certainty of their rising even higher in the

days of calm that will inevitably follow this period of trial and tribulation, fury and bloodshed. Vital and refined instincts in the people of Czechoslovakia are bound to reassert themselves for the common growth of humanity in the future.

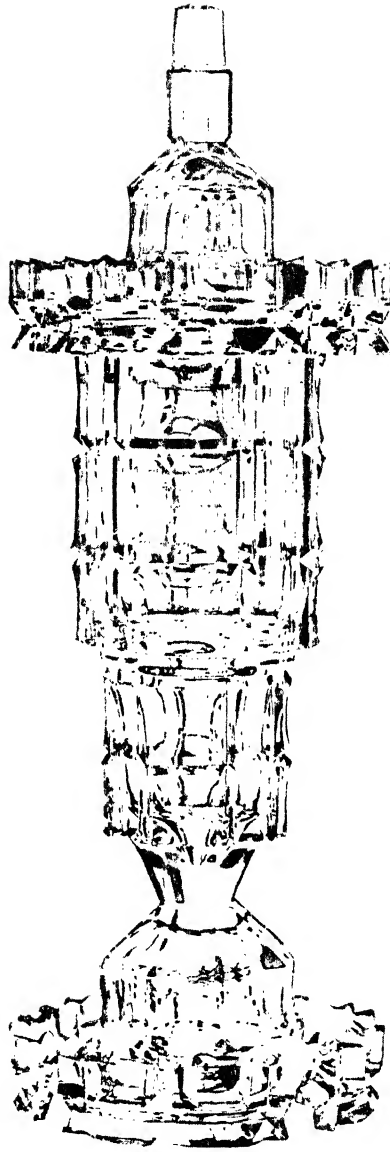


The Czechoslovak national theatre in Prague.



Batanagar and Calcutta Czechoslovaks seen in both pictures in their picturesque national dress which is worn on special or festive occasions.





Another specimen of Czech cut-glass work.

EVIDENCE OF EFFICIENCY AND ORGANISATION

Message from Brigadier His Highness Maharaja
Jagatjit Singh, G.C.S.I., G.C.I.E., G.B.E., of
Kapurthala State



*H.H. the Maharaja of Kapurthala (third from right) visiting the Batanagar
Czechoslovaks.*

In the course of my travels through the continent of Europe I have visited several times the beautiful country of the Czēchoslovaks and also its artistically laid out capital Prague, Marienbad and taken cures at Carlsbad.

Since their independence after the Great War of 1914-18, the Czechs have made wonderful strides in industry and fostering of political liberty and independent thought. The magnificent works at Skoda are a standing monument to the organising ability, acumen and industrial enterprise of the Czech Nation. Their military preparedness in eventual defence of their homes and independent existence as a nation was unfortunately short-lived, as they were overwhelmed by sheer numbers and superior strength while the world looked helplessly on at the unprovoked Nazi aggression.

The sturdy Czechs with their patriotic fervour have not given up hope of winning back their lost freedom and country, in pursuit of which they are now fighting shoulder to shoulder with the armies of the United Nations in some theatres of war.

The free Czechs unable to bear their loss of independence and their country's absorption in the Reich have emigrated to other lands. Their establishment of a colony in Bengal Presidency, named after its founder Monsieur Bata and which I visited myself in 1941, is an evidence of the Czech's industrial efficiency and organisation. This Batanagar is now well known all over this country for manufacture of Boots, Shoes and other leather articles, and has materially helped towards establishing more cordial and intimate relations between India and Czechoslovakia.

I have known Dr. Benes—the distinguished President of the Czech Nation—personally, having come in intimate contact with him at the League of Nations Assembly meetings at Geneva and have also met the Foreign Minister now in London, besides other Czech statesmen.

I am confident that when the Allied Victory comes—as it will certainly come before long—the Czechs will regain their independence and become even more powerful than before.

CLOSER RELATIONSHIP NECESSARY

Message from His Highness Maharaja Jagaddipendra Narayan Bhup Bahadur of Cooch Behar

I am greatly honoured in being asked by the Czechoslovak Society in India to contribute a message of good will for their impending publication 'India and Czechoslovakia' and I do so with much pleasure.

The necessity and importance of establishing a closer and more intimate relationship between all the members of the United Nations in the present-day world events cannot be overstressed.

In these dark and distressing days it is our duty to give a thought to the gallant Czechs who have now been writhing under the torment and shame of Nazi domination for nearly five years, and to send them a message of hope and comfort for the day of their deliverance and retribution.

The heroic struggle of the Czech people in the present world conflict and her great contribution to the cause of the United Nations are too well known to need any emphasis from me.

I can only say that a nation with such high resolve, with such indomitable will and unconquerable spirit can never die. Czechoslovakia, therefore, will rise again to fulfil her destined rôle for the preservation of future world peace and the freedom and security of Mankind.

NATIONAL ANTHEM OF CZECHOSLOVAKIA

Czech Words: F. SKROUP.

Music: J. K. TYL.

English version by J. J. Zmrhal, Chicago

*Where is my home? Where is my home?
In the meads are waters gleaming,
On the hillsides pinewoods dreaming,
Spring brings forth its blossoms bright,
Earthly paradise to sight.
That's the land of joyous beauty,
Fair Bohemia is my home!
Fair Bohemia is my home!*

*Thunders are crashing wild,
Over Tatra's dark main!
Let us pause, brothers dear,
They shall pass never fear,
Slovaks shall live again.*

DRAW EACH OTHER NEARER

**Message from His Highness Lt.-Col. Dr. Sir Sadik
Mohammad Khan Bahadur Abbasi V, G.C.S.I., G.C.I.E.,
K.C.V.O., LL.D., The Nawab of Bahawalpur**



I have learnt with interest of the intention of the Czechoslovak Society to publish in October this year a book entitled 'INDIA AND CZECHOSLOVAKIA'; the nett profits of the sales from which are to be contributed in equal parts to His Excellency the Governor's Indian Red Cross Fund and the Fund for Amelioration of the Gestapo Victims in Czechoslovakia. The publication will be well timed

both because the 28th October, 1943, will mark the 25th Anniversary of the Proclamation of the Independence of the Czechoslovakian State and because there are now good grounds for the hope that by that date and as a result of the collapse of Italy and the victorious progress of the Allied Arms, the day of liberation of Czechoslovakia from the Nazis may well have nearly dawned.

I have always believed that Allah in His good time ensures that Justice shall prevail in the world, and that the endurance, constancy and suffering, such as the people of Czechoslovakia have had to undergo during the last five years, will surely bring its own reward for the re-establishment of the ancient and enlarged kingdom of Bohemia in its homeland. I also firmly

believe that out of the sufferings which the people of Czechoslovakia along with the other Allied Nations have had to undergo, a better Europe will emerge in which the smaller nations of Europe will be able to live their national life according to the wishes of their people without fear of any great neighbour and with sure knowledge that the freedom which they have so hardly won shall be transmitted in tact to their children and to the generations yet to come.

I hope that the people of Czechoslovakia and India will, from the greater knowledge of each other born as a result of the present war, draw nearer to each other by mutually profitable trade and by the growth of mutual esteem for each other's country.

I therefore wish the Czechoslovak Society all success in securing the aims which it has in view and trust that it will now not be long before a free and stronger Czechoslovakia, which I hope one day to visit, will take its rightful place among the nations of the post-war world.

CZECH CULTURE AKIN TO THAT OF INDIA

Message from Shoshi Kanta Acharyya,
Maharaja of Mymensingh

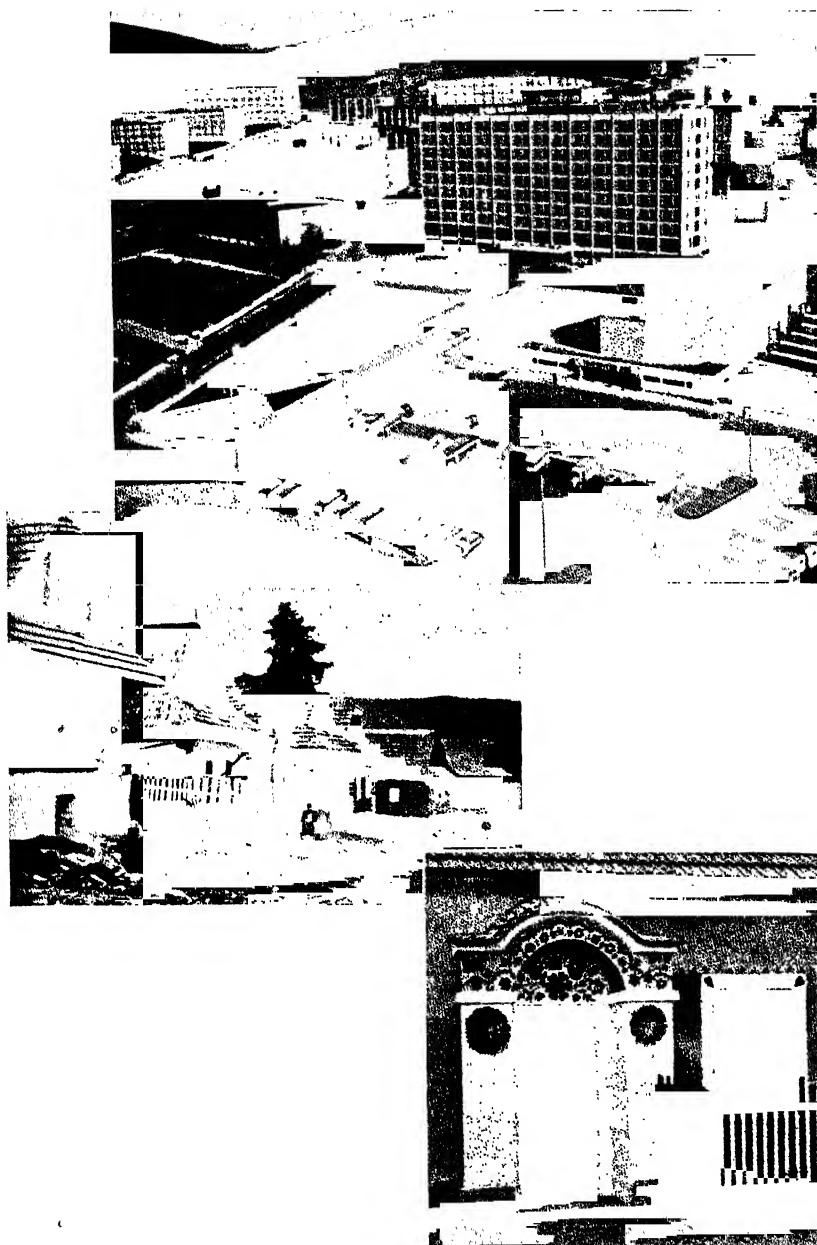


The Republic of Czechoslovak was one of the most progressive and prosperous of the independent States created out of the wreck of the Austro-Hungarian Monarchy. The people of the country is sturdy and honest living a simple life.

The cruel blow of ill fortune fell upon them and in spite of the heroic resistance of the people the break-up of the Republic was complete in 1939.

The Czechoslovaks have an ancient culture akin to that of India. Our hearts go out to them in the loss of their independence and we pray that the day may not be far off when their indomitable spirit will earn for them their cherished goal and free their country from the horrors of foreign domination.

May the cordial relationship already established between India and Czechoslovakia foster mutual understanding and friendship between the two countries in the post-war period to the mutual advantage of both.



The modern buildings and towns of the developing Czechoslovakia side by side with the picturesque typical Czech houses in the villages and hamlets.



*Health, strength and beauty are the physical endowments of the
girls of the land.*

CZECHOSLOVAKIA'S COMMERCIAL RELATIONS WITH THE BRITISH EMPIRE

Czechoslovakia is a land-locked nation. She is an inland country, surrounded mostly by high mountains. Her access towards the sea leads through hundreds of miles of countries having sometimes rather unfriendly attitude towards the progressive Republic. Czechoslovakia has no seaport of her own nor her own shipping. Yet, despite this great disadvantage, the trade relations between Czechoslovakia and the rest of the world, especially with the British Empire, was successfully developing.

It was the British Empire and her shipping, that intermediated the Czechoslovak contacts with the overseas world. British ships were transporting the goods to the ports and countries not only of the British Empire, but practically to the whole of the world, bringing back raw materials and other products, needed in Czechoslovakia.

The fundamental characteristic of the commercial relations between the British Empire and Czechoslovakia may be expressed in a single sentence: Czechoslovakia was a better customer of the Empire than the Empire was of Czechoslovakia. Our trade balance with the lands of the British Empire was chronically adverse with the exception of the years 1931 and 1936.

From 1927 to 1937 inclusive, the British Empire exported to Czechoslovakia 2,800 million crowns worth of goods more than it imported from her. Our best customer was Great Britain, while first place among the Empire lands from which Czechoslovakia got her imports was India. From 1925 to 1937 inclusive, India's trade with Czechoslovakia was, in favour of India to the extent of 5,300 million crowns, while the balance with the United Kingdom was in favour of Czechoslovakia to the extent of 6,000 million crowns.

The foreign trade from 1929 onwards is set out in the table below:

BRITISH EMPIRE'S IMPORT AND EXPORT TRADE WITH CZECHOSLOVAKIA
(in millions of Czechoslovak Crowns)

	1929		1933		1935		1937	
	Import from Czechoslovakia	Export to Czechoslovakia	Import from Czechoslovakia	Export to Czechoslovakia	Import from Czechoslovakia	Export to Czechoslovakia	Import from Czechoslovakia	Export to Czechoslovakia
British Empire (total) ..	1,936	2,538	576	821	819	996	1,650	1,700
United Kingdom	1,420	916	360	239	—	474	1,039	695
Ireland ..	8	2	24	1	7	1	20	6
India ..	271	997	77	267	85	326	161	470
Australia ..	41	178	19	85	34	103	68	147
New Zealand ..	5	28	2	12	6	13	14	26
Canada ..	75	196	28	93	43	—	73	40
British Possessions in Central Africa ..	11	150	12	74	33	112	79	115
Union of South Africa ..	91	45	48	24	53	27	145	40
Malay ..	12	24	6	36	15	63	27	84

The movement of imports and exports according to the main categories of goods and the individual parts of the British Empire, is shown in the following tables:—

MAIN ITEMS OF EXPORTS TO CZECHOSLOVAKIA (in millions of Czechoslovak Crowns)				MAIN ITEMS OF IMPORTS FROM CZECHOSLOVAKIA (in millions of Czechoslovak Crowns)			
				1929	1933	1937	
<i>United Kingdom</i>							
Cotton yarns ..	..	200	29	60			18
Wool and woollen goods ..	..	265	36	76			50
Rubber goods (tyres, etc.)	..	42	7	9			26
Iron and iron goods ..	..	73	6	21			13
Metal ware ..	..	38	1	2			91
Machinery and apparatus	..	64	19	65			10
<i>India</i>							
Rice ..	..	114	46	61			135
Oleaginous seeds ..	..	200	46	84			60
Hides ..	..	111	4	26			74
Cotton ..	..	300	28	135			—
Jute ..	..	196	41	120			31
<i>British Possessions in East and West Africa</i>							
Oleaginous seeds ..	..	72	0.3	1			43
<i>Union of South Africa</i>							
Hides ..	..	20	0.6	11			6
Wools ..	..	64	18	11			17
<i>Canada</i>							
Grain and flour ..	..	166	4.0	—			23
<i>Australia</i>							
Wool ..	..	90	6.6	147			2
<i>United Kingdom</i>							
Sugar ..	..	103			14		15
Boots and shoes ..	..	47			20		6
Woollen fabrics ..	..	140			2		17
Cotton fabrics ..	..	73			15		23
Knitted wear and hosiery	..	163			23		4
Hats ..	..	76			15		8
Glass and glassware ..	..	214			87		24
Iron and iron goods ..	..	120					—
Artificial jewellery ..	..	59					31
<i>India</i>							
Porcelain ..	..	17			—		43
Glassware ..	..	69			2		6
Iron goods ..	..	53			7		3
Artificial jewellery ..	..	17			—		—
Locomotives and tenders ..	..	19					15
<i>Union of South Africa</i>							
Chemical products ..	..	10			15		6
Cotton fabrics ..	..	25			1		17
Glassware ..	..	10			6		23
Iron and iron goods ..	..	9			4		—
<i>Canada</i>							
Woollen fabrics ..	..	8			—		2
Cotton fabrics ..	..	7			1		3
Porcelain ..	..	11			1		1
Glassware ..	..	11			5		15

The following table shows the favourable and adverse balances of the British Empire's trade with Czechoslovakia :

(In millions of Crowns)

	1925	1926	1927	1928	1929	1930	1931	1932	1933	1934	1935	1936	1937
<i>British Empire (total)</i> ..	+ 609	+ 34	+ 450	+ 613	+ 727	+ 44	- 395	+ 180	+ 261	+ 199	+ 128	- 55	+ 23
United Kingdom ..	- 584	- 861	- 572	- 590	- 503	- 759	- 911	- 95	- 120	- 152	- 219	- 248	- 345
Irish Free State ..	- 3	- 10	+ 1	- 7	- 7	- 9	- 7	- 23	- 32	- 6	- 19	- 19	- 14
<i>Europe total</i> ..	- 587	- 871	- 671	- 589	- 510	- 766	- 920	- 102	- 143	- 184	- 225	- 267	- 359
India ..	+ 864	+ 505	+ 518	+ 610	+ 726	+ 505	+ 243	+ 130	+ 180	+ 220	+ 240	+ 224	+ 309
Other British Possessions in Asia ..	+ 5	+ 6	+ 8	+ 7	+ 12	+ 4	+ 18	+ 22	+ 20	+ 31	-	+ 21	+ 76
<i>Asia total</i> ..	+ 869	+ 511	+ 526	+ 619	+ 738	+ 509	+ 261	+ 152	+ 200	+ 251	+ 240	+ 245	+ 385
Union of South Africa ..	+ 3	- 18	- 15	- 12	+ 21	- 44	- 52	- 32	- 24	- 19	- 25	- 61	- 105
British Possessions in Africa ..	+ 119	- 99	+ 85	+ 97	+ 128	+ 80	+ 68	+ 69	+ 57	+ 62	+ 79	+ 27	+ 45
<i>Africa total</i> ..	+ 122	+ 81	+ 70	+ 85	+ 149	+ 36	+ 16	+ 37	+ 33	+ 43	+ 54	- 34	- 60
Canada ..	+ 41	+ 143	+ 283	+ 270	+ 121	+ 147	+ 40	+ 27	+ 65	- 28	- 16	- 40	- 34
British Possessions in America ..	+ 46	+ 41	+ 60	+ 63	+ 72	+ 79	+ 40	+ 20	+ 29	+ 29	-	-	-
<i>America total</i> ..	+ 87	+ 184	+ 343	+ 333	+ 193	+ 226	+ 89	+ 57	+ 94	+ 1	+ 16	- 40	- 34
Australia ..	+ 118	+ 120	+ 182	+ 165	+ 159	+ 117	+ 93	+ 42	+ 77	+ 88	+ 75	+ 41	+ 91

If we compare the percentage share of the British Empire in Czechoslovakia's foreign trade prior and subsequent to Ottawa, we see that exports to Czechoslovakia show an upward tendency, while imports tend downwards. The share of the Empire in the Czechoslovak imports rose from 14·2% in 1929 to 16·4% in 1934, and 15·2% in 1937, whereas the percentage share in her exports declined in the same years from 12·6% to 10·8%, but increased again to 13·8% in 1937, owing to the exceptional pre-war situation.

The import statistics issued by Czechoslovakia show considerable discrepancies compared with the export statistics of the Dominions and Colonies. For example—according to the Czechoslovak statistics—Czechoslovakia purchased in 1935 commodities from India to a value of more than 300 million crowns, but according to Indian statistics for no more than 4·5 million. The explanation of this difference is simple: we had no sea ports of our own and all our seaborne imports were directed via the ports of Hamburg, Bremen, Trieste, Gdynia, etc. Overseas goods were consigned to these ports, and country of consignment instead of the country of consumption was taken as the basis of the statistics. From the point of view of commercial policy, based to some extent on the statistical data, those countries to whose ports goods intended for Czechoslovakia were consigned, had the benefit of our purchases.

Our exports to Great Britain and to the whole British Empire were very badly hit by the Ottawa Agreements and by the British Government's policy of subsidising the sugar beet industry.

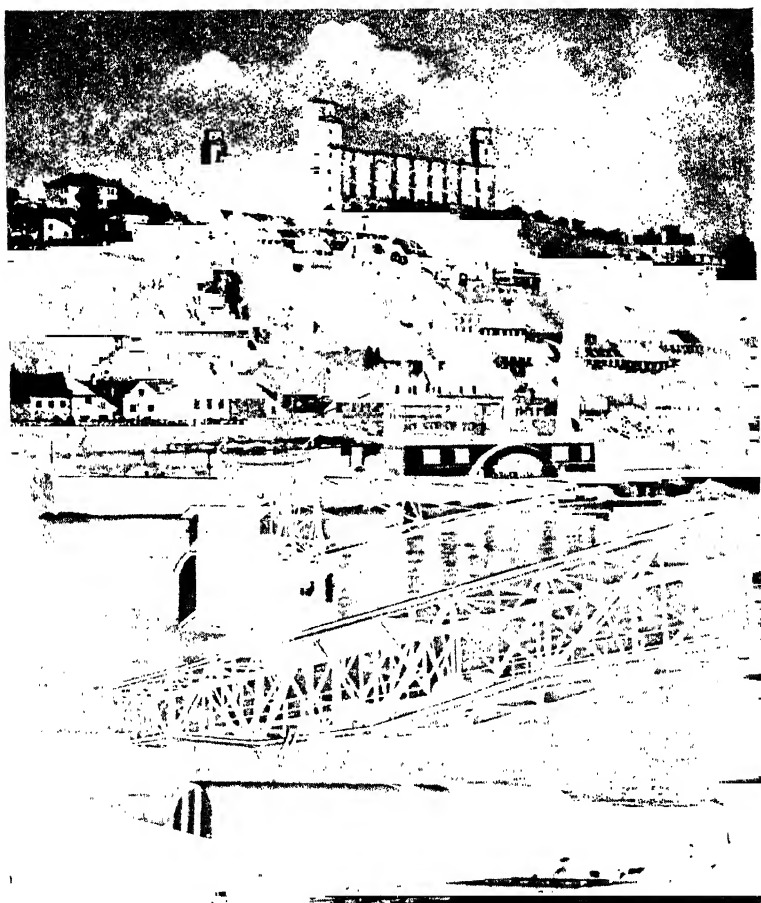
Sugar used to be one of the principal items of Czechoslovak export trade. In the year 1926 Czechoslovakia exported altogether 897,003 tons of a value of 2,200 million crowns. The year before Munich these exports did not exceed 260,000 tons, valued at 243 million crowns.

Before the war the British sugar production amounted to about 500,000 to 600,000 tons a year, and the Government subsidy to about £6,000,000. At that time the sugar prices in the world markets were such that Great Britain could have imported the whole quantity she produced for a less sum than

the subsidy paid by the Government. On the other hand, since the war started, many critics, home and abroad, have been glad to change their opinions. . . .



A portion of the famous Skoda Works at Pilsen.



The Castle of Bratislava town—capital of Slovakia.

MESSAGE TO OUR CZECHOSLOVAKIAN FRIENDS IN EAST INDIA AND CEYLON

Twenty-five years ago, after three hundred years of Habsburg domination, the peoples of Bohemia and Moravia were restored in their freedoms as an independent State: Czechoslovakia.

Belgium and Luxemburg, may be, more than any other European nation, rejoiced and heartily welcomed the revival of your country.

Strange as it might sound, haven't we in common a long and tormented history full of struggles for liberty? Like us, you have known for a long time what foreign domination means, and each of us have, through the darkest hours, safeguarded our own culture, we have never given in and always kept our faith in better times to come.

Through our long history have not many a link been wrought from East to West between our peoples; since the day one of our Princes, Count John the Blind of Luxemburg, the hero of Muhldorf and of Crecy, ascended the throne of Bohemia, or since Fate submitted us to the same rulers: Emperors of the Holy Roman Empire, or Habsburgs like Marie-Therese and Joseph II?

And this explains the sympathy and brotherhood, lasting beyond the times, in which we are united. In many of our cities, avenues and squares are bearing names of your statesmen, authors, composers and artists. It explains also why the events which overcame your country in 1938 were felt by us with such sorrow.

Once more our Nations are going through the same ordeals. Our populations at home are opposing the invaders with the strongest and most fearless resistance. On the battlefields our troops are again ready to mix their bloods for the liberty of all the peoples of good will.

The hour of the common Victory is sounding nearer.

Today you are celebrating the Silver Jubilee of your Independence. On this occasion let me convey to you the best wishes from every Belgian and Luxemburger in this part of the world, for the liberation, the restoration and the grandeur of your country.

‘We were and we shall be.’ (*Palacky.*)

R. H. GERARD,
Consul-General of Belgium,
Calcutta, 24th October, 1943.

WE ARE PROUD OF OUR LONG FRIENDSHIP

When the young republic of Czechoslovakia fell victim to the Nazi tyrants five years ago, it showed the Nazis and the world that occupation does not mean conquest. The spirit of Czechoslovakia has not been conquered, and the time is coming nearer when it shall again take its rightful place in the family of nations.

We Norwegians are proud of our long friendship with the Czechoslovak people—a friendship which sprang from Bjornstjerne Bjornsson's work last century. Through the present common sufferings of our people at home under ruthless Nazi oppression, and through brotherhood-in-arms of Czechs and Norwegians abroad, the ties between the two nations have been further strengthened.

When the war has been won, the Nazi doctrines of deceit, treachery and plunder shall be replaced with the doctrines of freedom, good will and co-operation. The task before us will be a tremendous one, but through unselfish co-operation between the democratic, peace- and freedom-loving nations, future prosperity and security can be had. Czechoslovakia has clearly shown both before and during this war that she is eager to play her part to reach this goal, and the great ability of her sons and daughters to develop the spiritual and material resources of mankind is being proved again and again.

E. FJERMEROS,
Acting Consul for Norway, Calcutta.

THE CALCUTTA CZECHOSLOVAKS

By **Cenek Valenta,**

President, Czechoslovak Society, Calcutta



The story of the small group of Czechoslovaks in Eastern India, who are all united today in one single body—the Czechoslovak Society—is not old. Some ten years ago some of them arrived at the Calcutta port by the Czechoslovak ship *Morava*—probably the first ship with Czechoslovak flag that entered this port. Their object was—trade.

No nation in this world is self-sufficient in either spiritual or secular needs. Civilisation is based on mutual exchange of ideas and products, and on the success or failure of this exchange depends war or peace. This is the reason why these few Czechoslovaks stepped on the soil of India and why an equal number of Indians found in Czechoslovakia, as they say 'country filled with hospitality'. The young Czechoslovak Republic needed the products of India, same as the growing industrial and economical development of India needed the products of Czechoslovakia—though in the total trade balance of India this exchange formed only a very small fragment.

Statistics published elsewhere show the satisfactory development of the exchange of products between India and Czechoslovakia, the credit for which goes to the group of Indians in the centre of Europe, who introduced the products of their

country to the Czechs, as well as to the group of the Czechs in India, who were doing the same here.

The crisis in the year 1938 and the final occupation of the Republic of Czechoslovakia broke this friendly connection. As Great Britain, the U.S.A. or any other Allied nation did not recognise the occupation of Czechoslovakia, the status of the Czechoslovaks in India was unchanged. They immediately united and formed the Czechoslovak Society, in Calcutta and, later, in Bombay, Lahore and Secunderabad, with the aim to stand steadfastly behind the Czechoslovak Government in London, to help by all their means the Czechoslovak and Allied cause to win this war, to fulfil all the obligations towards their country as well as towards the country on whose soil they live now—India.

Today Czechoslovakia and her people in India are much better known, same as the people of Czechoslovakia have come to know much more of India, and this wholesome development in mutual friendship is not stopped by the war, but only goes on increasing.

The people of Czechoslovakia living on the soil of this country are grateful to the Government and the people of India for the kindly interest and sympathy they have in the fate of their country. In these days of volcanic changes they have been allowed to fulfil their citizen duties freely either to join the Czechoslovak or British armies or to work and help with all their energy to bring nearer the day of victory, the day of liberation of their country from the Nazi yoke. It is their obligation to help build up Indian industries by their means, however small and insignificant.

And when our President Beneš will again return to Hradchin, the seat of the Kings and Presidents of our country, when the arteries of the world will again beat freely, the contribution of the Czechoslovaks in India and the friendship of India for Czechoslovakia will be the best foundation for the future friendly relations between the two countries in the framework of the whole civilised world.

**MESSAGE FROM THE HONOURABLE C. J. PAO,
CONSUL-GENERAL FOR CHINA IN INDIA—
CALCUTTA**

The Independence Day of the Czechoslovak Republic is a symbol of the fortitude and determination of her people to be free to maintain and further their lofty ideals of life. This periodic reminder of the courage, hard work and willing sacrifice of the great Czechoslovakians, together with their steadfast resistance to tyranny and their unflinching devotion to the cause of the United Nations during these past years, have earned a place in history worthy of their traditions, and convinced the world that this great, young, and vigorous Republic in Europe will rise again. The free nations of the world will never fail her. The new civilisation to meet the demands of peoples of a new outlook will be imperfect without her.

As a Chinese, I send my good wishes to my Czechoslovakian friends throughout the world on this auspicious occasion and hope for an early liberation of their country and their people.

C. J. PAO.

‘I WISH YOU SUCCESS’

I wish your enterprise the best of success in the most worthy cause you are endeavouring to serve.

Vice-Consul for Brazil.

LONG LIVE THE CZECHOSLOVAK NATION

The Netherlands Community at Calcutta greet the Czechoslovak Society and as they have been sharing their sorrow so they are rejoicing in the Czechoslovak Independence Day and sharing their happiness now.

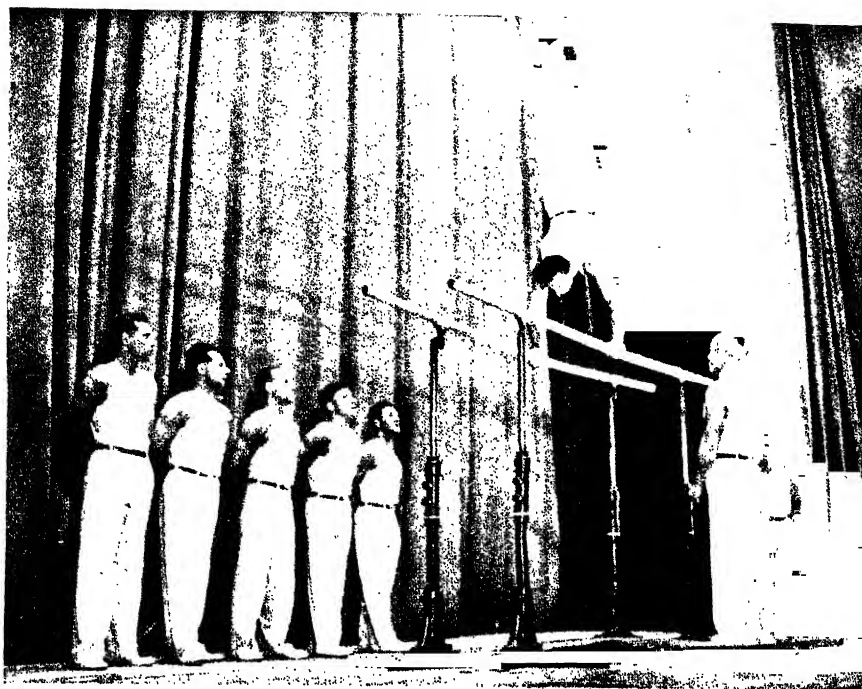
Sorrow shared is halved and happiness shared is doubled.

The Day of Reckoning and Restoration is approaching.

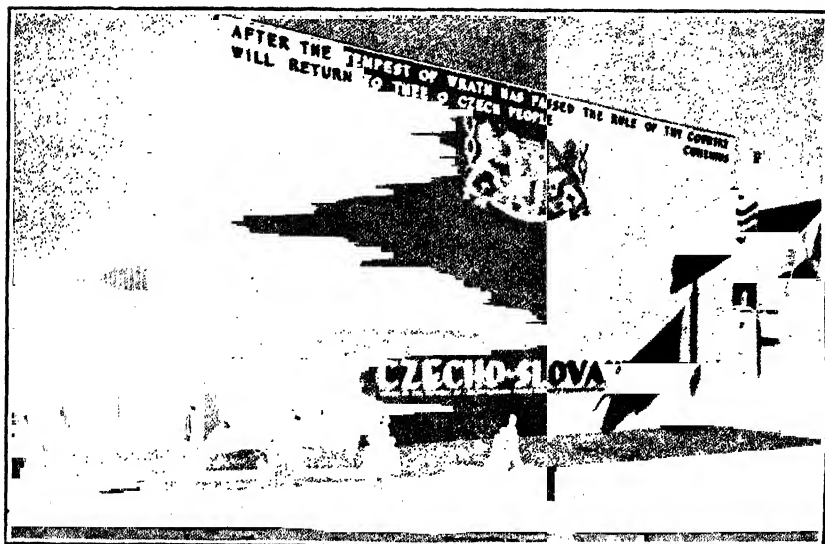
Long live the Czechoslovak Nation.

C. E. VAN AKEN,

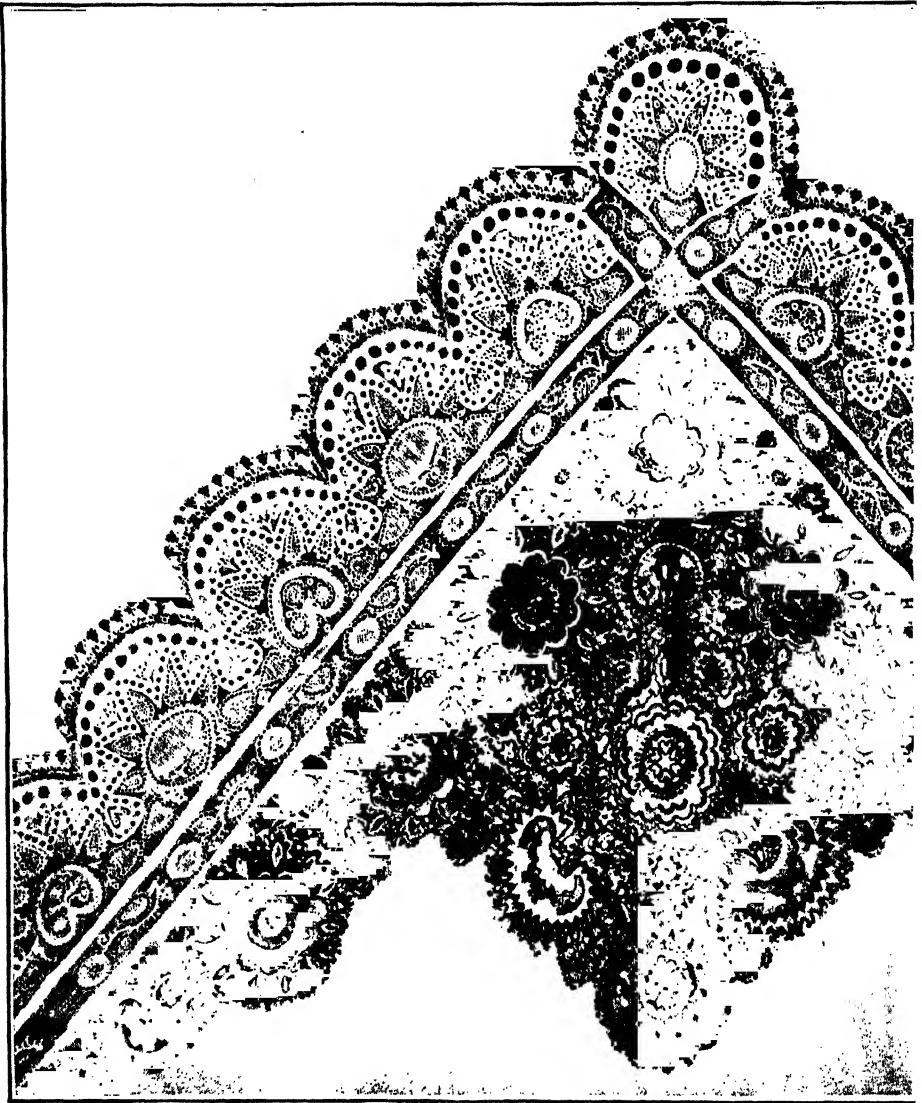
Royal Netherlands Consul.



The Czechoslovak Army in Great Britain does not forget the Sokol traditions.



The Czechoslovakian pavilion in the World Fair in New York in 1939-40.



Specimen of the lace work of the Czechoslovak women.



The Chairman of the Czechoslovak Society, Lahore, and Mrs. Dolezal.

CZECHOSLOVAK INDUSTRIES

By Dr. G. Lewi, A.F.H.R.P.T.

The economic, industrial and technical development of Czechoslovakia in no way lagged behind its social, political and cultural advancement, and the country played a leading industrial rôle among the Central European States. Even under the Austro-Hungarian Empire, the territories of Bohemia, Moravia and Silesia were already not only supplying the internal market of the Empire with a great variety of commodities, but were also exporting a surplus of their production. Thus, when the new State of Czechoslovakia was created in 1918, it incorporated within its territory as an inheritance from the defunct Empire an industrial machine which was producing: 92% of the sugar of the former Austro-Hungarian Empire, 92% of the glass, 90% of the jute, 90% of the glove manufacture, 87% of the malt, 80% of the wool manufacture, 75% of the cotton goods, 75% of the footwear, 75% of the breweries, 75% of the chemical products, 70% of leather wear, 65% of paper, 60% of the metal industries, 50% of food industries.

Even with this substantial basis, the new State was faced with a tremendous task on the economic side. The country's whole economy had to be reorganised, and its industry reconstructed. The twenty years from 1918 to Munich saw the rapid industrialisation not only of the three historical territories, but also of the eastern part of the Republic: Slovakia and Sub-Carpathian Russia.

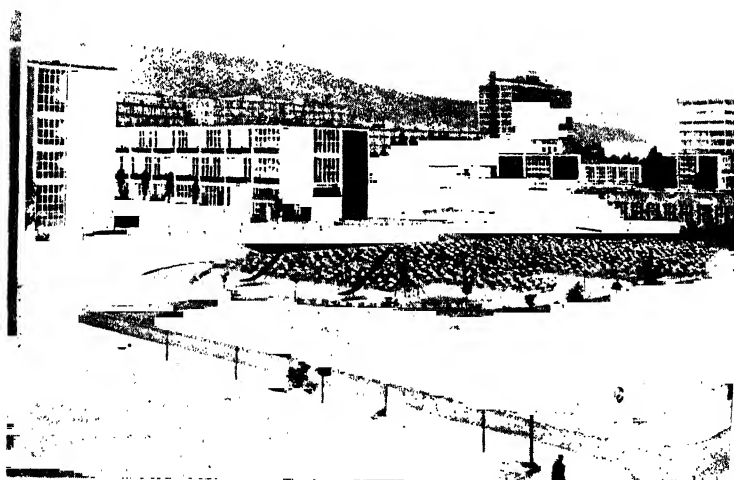
The prerequisites for this development were provided by the country's large number of high-class technicians, specially trained businessmen and the outstanding skill of its industrial operatives. These, in their turn, were the result of the modern system of education and technical training. In a comparatively short period Czechoslovakia became a leading industrial country producing manufactured goods from domestic and imported

raw materials for export throughout the world. The outstanding quality of Czechoslovak goods enabled this export even during an era of rapidly increasing customs barriers and other prohibitive measures introduced by almost every State in the world to protect its own industries and agriculture.

Czechoslovakia had a population of 15,300,000 and its territory comprised 63% cultivable land and 35% forests, urban areas and unfertile soil. A careful balance was maintained between industry and agriculture, giving the favourable condition for the healthy economic development of the country. Czechoslovakia was a democratic State, and the democratic element was inherited in its industrial development and organisation. This gave stability to the evolution of its industries.

Although the Republic of Czechoslovakia was only a small State, it contained within its borders practically every kind of modern industry which is known throughout the world.

The year 1938 brought a dissolution in the structure of Czechoslovak economy. The Munich Pact and the arbitrary Vienna award produced a loss of one-third of its territory and population, leaving an economic rump which was unable to



*Children—the future guarantee of an independent Czechoslovakia—being trained and educated on modern lines in ideal surroundings.
The school quarters in Zlin.*

continue development on the previous scale. But even this truncated economy was not of long duration. March, 1939, brought the occupation and the transformation of Bohemia and Moravia into a Protectorate governed *de facto* entirely by Germans.

What has the subsequent period meant to the country? Absolute destruction of its economy; the expropriation of undertakings of all categories and branches, the dismantling of factories and the replacing of them with others, the transferring of production, and, in many cases, the scrapping of vital and most modern industries. Still more serious is the arrestation of ordinary education and all kinds of technical training, the closing of universities and the dissolution of the famous research institutes. Many of the most important technical experts, scientists, economists and teachers have been shot, put into concentration camps, or forced into exile. Highly skilled Czech workers have been transported in tens of thousands of forced labour in Germany and other occupied territories.

AGRICULTURE

The climate of Czechoslovakia, influenced by the height above sea-level and length of the country, is, as it were, a transition stage between a coastal and true inland climate. The annual average rainfall (25 inches) is lower than in Western Europe, but is advantageously distributed so that vegetation in its early stages has plenty of moisture.

Intensive cultivation produces the highest percentage of arable land—in 1936, 41·67% of the total area of the country, 9·03% was meadowland, 7·59% pasture land and 32·65% forests. There were considerable differences in the methods of exploiting the soil in the west and the east. As in both sections natural conditions were equally favourable, this phenomenon can only be explained by differences in organisation, technique and available capital. The raising of production in the east to the level of the west was one of the great tasks of Czechoslovakia. The results obtained in a relatively short period were a striking testimony to the purposeful energy which has been lavished on these districts so long neglected under the Hungarian rule.

The division of landed property in Czechoslovakia in 1918 was unsatisfactory both economically and socially. In the western districts 90% of the owners of land possessed holdings of 25 acres and less, and all of them only 23% of the total land. Still less favourable was the situation in the east. To reform it was not merely a matter of moral and also historical justice, but it was, above all, an economic and social necessity. The land reform which accomplished this was a far-seeing and well-thought-out scheme of great importance, which must be estimated also from the political view-point, for Czechoslovakia remained after 1918 free from internal disturbances, and has been able peacefully to devote herself to constructive organisation. From the census of landed properties in 1930 we get the figures given at the bottom.

From these it will be seen that the basis of agriculture were the small and medium farms, a situation that best meets the economic and social conditions and needs of the Republic.

The most important agricultural exports of Czechoslovakia were hops, malt, barley, sugar, timber, fruit and vegetables and some seeds, especially those of red clove. Among the imports were animals (horses, cattle, pigs, etc.), maize, rice, coffee, cocoa, tea, spices, hides, bones and horns, oil-seeds and oil-cakes, rubber, tobacco, wood dies and tans, cotton, jute, hemp and flax, ramie, hemp from aloe, etc.

The Czechoslovak peasants, specially in the western parts of the country, had a sound commercial organisation. The agricultural industries (sugar, spirit, etc.) were in many parts of the country in the hands of the farmers. In 1937 Czechoslovakia had 11,500 agricultural co-operative societies embracing more than a million undertakings and possessing combined assets of over 900 millions of rupees.

To promote scientific research and the practical application of theoretic results, the Czechoslovak Academy of Agriculture, Prague, was instituted in 1924, with separate departments for farming, forestry, horticulture, fruit-growing and viticulture, agricultural industries, agrarian policy, rural finances, co-operative associations, literature and culture.

Farms up to 2·5 acres occupied 2·3% of the total cultivable area.

Farms from 2·5-12·5 acres occupied 20·8% of the total cultivable area.

Farms from 12·5-25 acres occupied 19·9% of the total cultivable area.

Farms from 25-75 acres occupied 31·1% of the total cultivable area.

Farms from 75-250 acres occupied 10·4% of the total cultivable area.

Farms over 250 acres occupied 15·5% of the total cultivable area.

A FEW OF THE CONTRIBUTIONS OF CZECHOSLOVAK INVENTORS AND SCIENTISTS TO WORLD PROGRESS

Jan Amos Komensky (Comenius), 1592–1670, philosopher and founder of modern pedagogy. Credited with having produced the first picture-books for children.

Prokop Divis (1696–1765), a Czech monk, invented the lightning conductor before Benjamin Franklin (but peasants unfortunately destroyed it lest it should invoke divine wrath) though, of course, Franklin heard nothing of Divis's discovery.

Josef Dobrovsky (1753–1829), founder of Slavonic philology. The cousins F. and B. Veverka (1790–1849) thought out the 'Bohemian plough' and revolutionised the structure of this implement, thus greatly helping progress in agriculture.

Jan E. Purkine (or Purkinje, 1787–1869), Honorary Member of the Royal Society, London, and of most of the important European scientific institutions, physician, physiologist and biologist of outstanding genius, made discoveries concerning the composition of nerve and brain cells, founded the theory of subjective optical delusions, vertigo, etc. (known as Purkinje phenomena), originator of the psycho-physiological method and many other important discoveries.

Josef Ressel (1793–1857) revolutionised shipping transport by inventing a steam-driven propeller.

John G. Mendel (1822–1884) Abbot made famous experiments with peas, and evolved laws of heredity out of studies of the mechanism of plant life. His work has had a tremendous effect upon the breeding of plants and animals.

Engineer F. Krizik (1847–1938), pioneer of electric lighting, heating and transport. Inventor of the electric arc-lamp.

T. G. Masaryk (1850–1937), philosopher of democracy and of modern man and human society in general.

SOME PRINCIPLES OF THE CZECHOSLOVAK CONSTITUTION

'The people are the sole source of all power in the Czechoslovak Republic'—declared the Charter of the Constitution, dated February 29, 1920. Czechoslovakia is an essentially democratic republic, united and indivisible, where only the territory of Carpathian Russia (easternmost part of the Republic) enjoyed a special position in regard to public rights. The legislative body was composed of the House of Deputies and the Senate, both chambers elected by direct ballot on the basis of absolute equality of both sexes. The elections, general, equal and secret, took place on the principles of proportional representation, which assures a perfectly correct distribution of seats to all political parties and groups. The rules of franchise both for the House of Deputies and the Senate draw no distinction in regard to race or religion; they were equally fair to all. It is important to note, too, that rules of franchise were totally devoid of all that electoral trickery so characteristic of the former Austro-Hungarian order. As to the technical aspect of electoral procedure, great care has been taken to secure that every elector may record his vote without suffering from any outside constraint whatsoever. It is particularly worthy of notice that these rules concede to racial minorities within the State the maximum of rights compatible with the practical working of the parliamentary machine.

The right to vote was enjoyed by every citizen who had attained the age of twenty-one years. All citizens of Czechoslovakia, without distinction of sex, religion or nationality, were eligible for the House of Deputies and to the Senate.

The democratic spirit of the Constitution is likewise shown by the Par. 54 of the Charter, which provides for the setting-up of a permanent committee—two-thirds of the members of which are taken from the House of Deputies and one-third from the

Senate—which takes place of the Parliament when the latter is unable to sit during the period between the dissolution of either chamber and its reassemblage or between the expiration of its term of office and its convocation and during the period of adjournment. Governmental and executive authority, thus, remains for no moment without the control of the legislative body.

The President—elected for seven years—was bound to convoke the Parliament at least twice a year to regular session. On the request of a qualified majority of either chamber, both chambers could assemble, if necessary, automatically at the summons of their respective chairmen, independently of the President of the Republic.

Governmental and executive power in its highest aspect was shared between the President of the Republic and the Government, the latter being directly responsible to Parliament. A characteristic feature of the Czechoslovak Constitution was the effort to secure that all the more important matters of Government be settled in a cabinet meeting, the idea being to render it impossible for any individual minister to abuse his position.

CZECHS IN THE WAR

By Lieut. Jiri Mucha of the Czechoslovak Army

I remember one day in the Western Desert seeing a continuous stream of army lorries passing on the road towards the front. That's where I have for the first time seen men of the Fourth Indian Division so famous during the whole African campaign. There were big clouds of dust, the heat was intense, but I was struck by the cheerfulness of these strange warriors who were laughing and pushing each other about on top of their luggage. Each group had a hen calmly sitting in a nest made out of a great coat, in the shadow of the gun barrel of an anti-tank gun. It was a strange sight, and I thought how peculiar it is that here in the bleak Western Desert Indian soldiers and Gurkha warriors are pursuing the same enemy that we Czechs have been fighting for over a thousand years far away in Central Europe.

I think that in the Western Desert it was for the first time that Indian soldiers and the soldiers of Czechoslovakia were part of the same army, and I very often thought that I would like my Indian friends to know more about this army of ours. In this war it has one striking similarity with the army of India. It is a hundred per cent volunteer army. None of our men who are today in England, in the Middle East, or on the Russian front, have been ordered to go and join the forces.

When war was declared every single one decided on his own that now was his opportunity to fight again for the lost freedom.

I like even to imagine that each one has been, so to say, the creator of a free Czechoslovak army abroad. You see, when my country was occupied there was no war yet. Unfortunately for us, as you will understand having still in mind what happened in Munich. Then the Germans proceeded immediately to disband our powerful army and take away to Germany all the newest equipment we had. These were very sad times for us,

but the declaration of war gave us new hope. Now, Germany declared war on Poland. France and England declared war on Germany, and you would have vainly looked for a Czechoslovak army at that time. Yet barely five months later we had already our forces in France, and some of the units had already fought heavy battles in Poland.

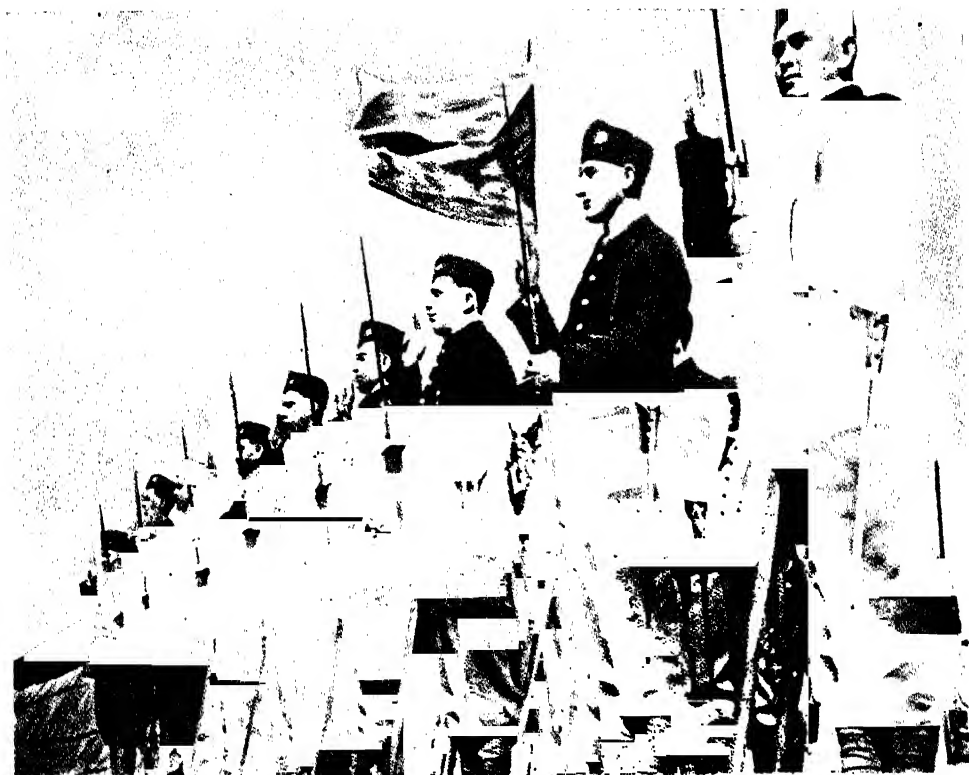
Who was the first Czech soldier to leave his country, nobody will probably know. Somewhere in a village or maybe in a town, a man got up after his breakfast, said to his wife, 'Look after the children, don't forget the dog and the cat, I'm going to join our army abroad.' The wife being more practical, as women usually are, objected probably that there is no such army abroad, but her husband said 'There certainly will be one' and he went. He crossed the frontier into Poland by night, or maybe he went to Hungary, or Yugoslavia. He was fired at by the Gestapo, and tracked by police hounds, and when he eventually got across he discovered that his wife was right. There was no Czech army abroad, and so he sat down and waited. Another man did the same, a third one—ten—twenty—a hundred. And suddenly, because all these men thought that there must be an army of Czechoslovaks on the Allied side, there was one. First a battalion, then a regiment, a division, and so on.

The Czechs simply knew it had to be so, and it happened. Since then I can say that there was no major military operation in which the Czechoslovak units, either on land or in the air, have not taken part.

In Poland, barely armed, they had to face the German onslaught and retreating, they were split into two groups which temporarily vanished. One of them emerged again in France. You may imagine the adventures of this handful of men of whose existence practically nobody knew, trying to find their way from somewhere in Roumania to the Atlantic coast.

And soon afterwards came the fall of France. We were then on the front east of Paris, and one incident will illustrate the difficulties we encountered there.

One portion of our army, while fighting continuous rearguard actions was retreating to a river where was only one bridge.

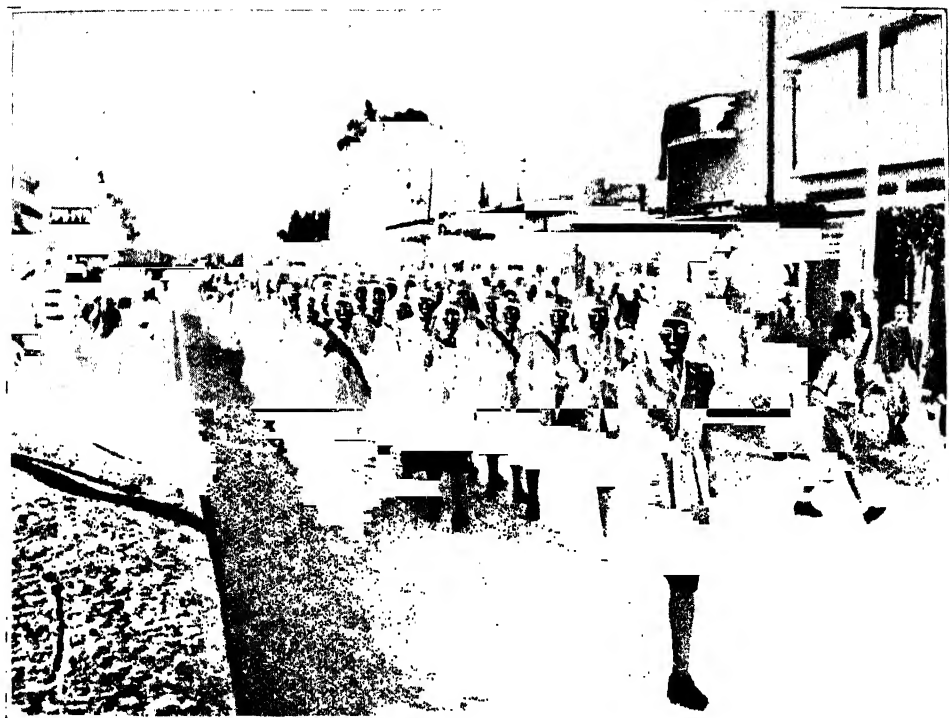


One of the Czechoslovak Army Units in France, which took part in the Battle of France and later was rescued by the Royal Navy, which brought the whole of the Czechoslovak Army in France to Great Britain.

Just as we arrived, with the Germans hot on our heels, the French blew up the bridge! The only thing left to do was to swim for it. At that moment the Stukas came over and dive bombed us heavily, while some of the Senegalese troops on the other side, mistakenly believing we were Germans, opened fire on us, and so there we were in the middle of the river, not knowing which direction would be the safer.

Well, that's all over now. We have turned the corner and now it's for the Germans to make up their minds which way to go. We were lucky enough to get over to England, but as luck would have it, at the very last minute. We were actually kidnapped by the British navy from a French port long after the armistice was signed.

It was in the south of France that our Command was trying hard to plan a getaway for us, actually even a forced march



A unit of Czechoslovak women in Great Britain.

through Spain was envisaged—and every day we expected the German spearhead to land in the middle of our nomadic camp and round us all up. Only today I fully realise how desperate the situation really was, but at that time I found it so annoying to hang about in a lorry on the road, just waiting for something to happen, that I took a bicycle and with a friend of mine bicycled 25 miles away to visit the ruins of an old Roman town. We found the guardian of the little local museum who, slightly bewildered, showed us round, then we had our picnic on the grass among the ruins, and bicycled back, only to find that our column was starting to move towards the port of our romantic embarkation.

There, a British destroyer with her guns trained on the port was waiting to ferry us out to a troop carrier, and did so repeatedly until the last man was evacuated.

We arrived in England just in time for the Battle of Britain. We found ourselves in Coventry during its big raid. At that time



In Soviet Russia, Czechoslovak women are fighting in the front line side by side with the men of the Czechoslovak and Russian armies.

also our airmen were building themselves a reputation in the skies over England.

Actually, the best Allied night-fighter pilot is the Czech named Kuttlwaser, who managed to shoot down within a few weeks 21 German bombers—once even three during one night.

Then came the campaign in Africa. A part of our army, composed mainly of men who only recently escaped from Czechoslovakia through the Balkans and were formed into units in the Middle East, have joined the Eighth Army after having campaigned in Syria. They defended Tobruk during its long siege, and there are two stories I recall from this period, which might amuse you.

One is the story of the Tobruk well. You see, Tobruk had only one well which could supply the region with drinking water, but it so happened that this well was very much in No-Man's-land, and actually formed a source of supply to both sides—Allies and Germans. There was a little motor installed in the dug-out which pumped water into Tobruk and to the enemy, guarded and manned by Allied soldiers.

It sounds absurd, but there was no other way. The Germans could have easily destroyed the well by gun fire, and eventually brought their water over land by road, while Tobruk had no such means, so that the only way to keep the well intact was to supply the Germans with water, which was considered a good bargain by both sides. The trouble started only when Czech soldiers were guarding the well. Suddenly a German plane appeared over Tobruk and dropped a message by parachute which read: 'Unless you open the water supply within half an hour we shall bomb the well.' And to drive home their point they fired four mortar shells in a nice pattern round the well. A British sergeant rushed down to investigate and found the Czech guard grinning, and the tap closed. The situation was promptly restored, but it developed into a daily game—the Czechs shut off the water, and the Germans fired four shells. Eventually, when the Germans themselves were retreating from



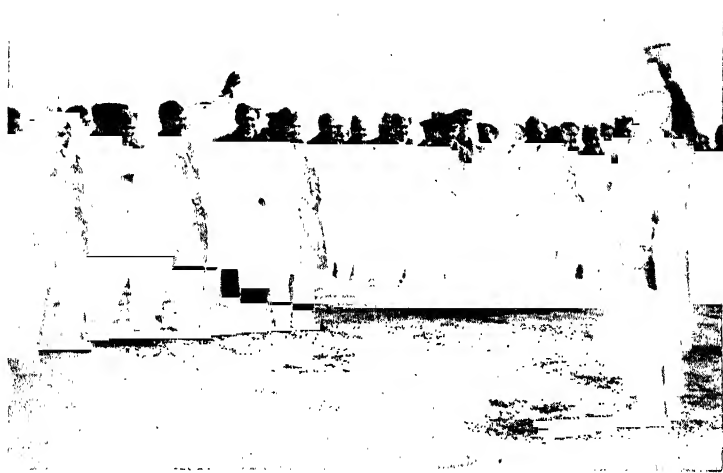
Again under their colours the Czechoslovaks are fighting for freedom.

Tobruk during Montgomery's last drive, they destroyed the famous well after all.

The other story is about one of our soldiers who was returning into besieged Tobruk on board a ship which was torpedoed on the way. He had to swim for it, and displayed prodigious courage in saving an official wallet which was despatched in his care to the Czech C.O. in the town. When he eventually delivered his charge with great pride it was only to discover that the precious document which he had been guarding with his life was a charge-sheet recommending six days C.B. for a minor offence he had committed whilst on leave.

To follow up the further exploits of the Czechoslovakian army we have to go as far as Russia where our units are fighting together with the Russians on that front. They are rather a peculiar sight, because they are dressed in British uniforms, and even their women detachments wear a typical uniform of a British A.T.S.

Needless to say these soldiers speak no word of English, as most of them came from Czechoslovakia through Poland and got into Russia after our troops were split into two parts as I have told you already.



Czechoslovak Army in Great Britain, 1942.—A letter has arrived !

They have fought recently some very bloody but successful battles with the enemy, and they have bought with their own money, collected among themselves, tanks which they have called Lidice and Lezaky, after the two unfortunate villages wiped out by the Germans. These names are inscribed in big letters on the fronts of the tanks so that every German can read them when they come crashing through their lines.

Well, that's about all I wanted to tell you about my army, but there is still one thing I would like you to know. We have given to the Allied armies something which goes with them wherever their soldiers go, be it in Africa, Burma, Europe, or the Pacific. You may guess that perhaps it is the Bren Gun. Well, yes, it is the Bren Gun as well, but I mean something else—something much easier to carry about. It is a song—a good old Czech song—which I'll never understand how it found its way to the hearts of the Allied soldiers. Don't you know it? It is that song 'Beer Barrel Polka'—we call it 'Skoda Lasky'.



Czechoslovak pilots beside the graves of their comrades who died in the Battle of Britain in 1940.

CZECHOSLOVAKIA IN FIGURES

Area: 140,493 square kilometres.

Length of the State boundaries:

With Germany	..	..	1,550 kilometres.
With Poland	..	..	984 ..
With Rumania	..	..	201 ..
With Hungary	..	..	832 ..
With Austria	..	..	558 ..
Total length of boundary	..	..	4,125 ..

Population according to Census in 1930 and its density

Total Czechoslovakia: 14,729,536 souls of which live in—

Bohemia	..	7,109,376 i.m. per square kilometre (density)	137
Moravia and Silesia	3,565,010	.. ..	133
Slovakia	..	3,329,793	68
Sub-Carpathian			
Ruthenia	..	725,357	57
TOTAL	..	14,729,536	105

Religious denomination of population in 1930

	Population	Per cent
Roman Catholic	.. .. 10,831,696	73.54
Greek Catholic	.. .. 585,041	3.97
Protestants	.. .. 1,129,758	7.67
Orthodox	.. .. 145,598	0.99
Czechoslovak	.. .. 793,385	5.39
Old Catholic	.. .. 22,712	0.16
Other Christian	.. .. 7,890	0.05
Israelite	.. .. 356,830	2.42
Other non-Christian	.. .. 362	0.00
No denomination	.. .. 854,638	5.80
Unknown	.. .. 1,626	0.01

Population in Czechoslovakia according to occupation

Type of occupation	Totals of those employed in the various occupations
Agriculture	4,859,227
Forestry and fishing	242,387
Industry and productive trades	5,146,937
Commerce and banking	1,094,063
Transport	814,468
Public services and professions	715,841
Army	193,463
Domestic and personal services	183,814
Other occupation	1,272,171
Unknown occupation	207,165
TOTAL ..	14,729,536

Percentage of illiteracy of inhabitants of Czechoslovakia

In the year 1921	7.39%
In the year 1931	4.06%
In the year 1938	Practically none.

Illiterates were :	1921	1930	
In the Province of—			
Bohemia ..	2.44%	1.24%	} Former Kingdom of Bohemia.
Moravia ..	3.25%	1.49%	
Slovakia ..	15.03%	8.16%	} Formerly under Hungarian rule.
Sub-Carpathian			
Ruthenia ..	50.16%	30.88%	
Total general ..	7.36%	4.06%	

Czechoslovakia occupies in the world :

76th place as to area

19th „ as to population

7th „ as to industrial exportation

One of the first places as to literacy.

Table of schools in Czechoslovakia (year 1936)

	Total	Czecho- slovak	Ruthe- nian	German	Hunga- rian	Polish and others
Superior schools ..	16	12	1	3	—	—
Secondary ..	358	255	10	83	7	3
Special schools:						
Agricultural ..	264	204	3	52	2	3
Commercial ..	103	67	1	27	2	6
Technical ..	276	170	3	89	1	13
Elementary schools	20,013	13,758	630	4,428	854	443
Other special second- ary schools ..	3,117	2,264	106	614	69	86
Schools total ..	24,147	16,730	754	5,296	935	554

Total students: 2,820,698, of which girls: 1,333,735 or 47.3%.

Number of exhibitions of plastic arts, paintings, etc. in Prague in 1932-36

Year	No. of exhibitions
1932 ..	107
1933 ..	111
1934 ..	113
1935 ..	135
1936 ..	122

Production in quintals

Wheat in CSR ..	136,000,000
Rye ..	15,200,000
Barley ..	10,350,000
Oats ..	11,800,000
Potatoes ..	108,000,000
Sugar beet ..	48,000,000
Territory covered by forest ..	33%

Domestic animals, live stock in 1,000 heads, 1934

In CSR:

Horses ..	700
Horned cattle ..	4,405
Pigs ..	3,430
Sheep ..	476

Number of heads per hundred hectares of farm-land

In CSR :

Horses	..	..	8.4%
Horned cattle	..	..	40.6%
Pigs	..	..	43.2%
Sheep	..	..	7.8%

Minerals and mining in tons

In CSR :

Coal	..	..	16,522,000
Oil	..	..	19,000
Salt	..	..	166,000
Iron ore	..	..	1,808,000
Zinc ore	..	..	116,600

Foundry in tons

In CSR :

Pig iron	..	..	1,644,500
Steel	..	..	2,194,000
Zinc	..	..	10,675
Lead	..	..	4,610

Miscellaneous

Sugar production in tons	..	727,416
Railway in km.	..	15,512
Motor Vehicles	..	166,000
Water Power in h.p.	..	4 million
Private Telephone Stations	..	200,000
Industrial Establishments	..	378,015
In Metal Industry Employed Workers	..	400,000
In Textile Industry Employed Workers	..	360,000
Number of Trade Unions	..	699
With Members	..	2,219,100

Major industries in CSR

Before the first World War, 80% of the industries of the Austro-Hungarian Empire was situated in Czechoslovak countries and after the war, this was still highly developed. The products of CSR industry are mainly: wagons, locomotives, bridges, machines, cars, lorries, aeroplanes, shoes (Bata), glass, sugar, cloth, cement, radium (in Jachymov), sausages, beer (Pilsen), bulbs, radio apparatus, dynamos, steel furniture, hats, guns, musical instruments, paper, stockings, wool and cotton yarn, rubber goods, pottery and porcelain, jewellery, matches, etc. All these products are exported.

Goods imported to CSR are chiefly: cotton, petrol, jute, hides, rubber, copper, iron ore, oil-seeds, wool, hemp and flax, paints, silk yarn, dressed furs and (food-stuff), edible fats, pigs, fish, eggs, maize, rice, fruit, etc.

Exports from CSR in 1937 amounted to 12 milliard crowns, imports 11 milliard. The national income at the height of prosperity was 90 milliard, but after Munich it collapsed to 43 milliard crowns.

Further details from CSR in 1936

Goods handled in Danube ports and on the rivers Elbe and Vltava were 4,630,000 tons.

Electrification of localities (towns and villages) was 60%.

Number of wireless sets was 930,000; one for about each 16 inhabitants.

Unemployment relief paid according to the Ghent system was 420,300,000 crowns.

Education

In CSR were altogether 25,000 schools. Out of them 754 were for Carpatho-Russians, 5,296 for Germans, 935 for Magyars, 191 for Poles, 4 for Rumanians, 7 for Hebrews and 230 for others.

There were 16 academic schools (three for German minority) including 4 Universities (one for German minority).

In 1935 there were 17,089 public libraries with 85,287,000 books.

From 1932 to 1936 were published 29,614 non-periodical books.

From 1932 to 1936 was produced 785,000 metres of film.

The number of members of all gymnastic organisations as 'Sokol', 'Orel', etc. was 1,600,000.

The most popular spas and health resorts in CSR are Karlovy Vary (Karlsbad), Mariánské Lázně (Marienbad), Jáchymov (radium), Luhačovice, Píestany, Trnec, Teplice, Strba, etc.

The number of visitors in spas in 1936 was 3,690,000, out of them 490,000 were foreigners.

DO YOU KNOW?

Since when is the name Czechoslovakia ?

The official term Czechoslovakia is of recent origin, dating from 1918, when the united Czechs and Slovaks proclaimed their independence of the Austro-Hungarian Monarchy and established the Czechoslovak Republic formed from what was at one time the Czech Kingdom and northern part of Hungary inhabited by the Slovaks. But distinguished Slovak writers, such as Kollar and Hurban, used the term Czechoslovak as early as the first half of the nineteenth century and never with a hyphen between Czech and Slovak.

What is the meaning of Bohemia and Bohemians ?

Before 1918 the Czechs were more generally known as Bohemians, but they never called themselves so in their language. The name Bohemia, originally Boiohaemia, was given to the land by the Romans, and was itself derived from Boii or Bohii, the name of the Gallic or Celtic tribe that extended from Bavaria (Boiuvaria) into the southern part of the present Czechoslovak territory. This tribe disappeared completely some centuries even before the Czechs arrived in their country, to which they left only the Latin name, taken over in other languages, Bohemia.

The origin of the name 'Bohemia' given to members of artistic circles has nothing whatever to do with the Czechs themselves. The gipsies who first originated this appellation were a band of those nomads who had passed through the Kingdom of Bohemia on their way to Paris in 1427.

How did the name Czech spring up ?

The name Czech (pronounced Checkh) is derived from the chieftain of the main Slav tribe, who brought them, some time during the dawn of history—probably in the fifth century A.D.—to the heart of the land. The Czechs settled down in the western part of the country, the Slovaks in the eastern.

The country at that time was largely wooded, forming a part of the great Hercyan forest, northern frontier of the Roman Empire, known to Caesar, Tacitus, etc. It was but partly and sparsely inhabited.

What race are the Czechoslovaks ?

The Czechs and Slovaks were but one of a number of closely related western Slavic tribes, to which also belonged the Poles, who, before the Christian era, spread from the original homeland of all Slavs beyond the Carpathian Mountains, to the centre of Europe and below the Carpathians. These tribes spoke closely related dialects of the same language, and although differing more or less in habits, they had physically and otherwise so much in common that they must be regarded as members of one group. Even today the Czechoslovaks and Poles understand one another well.

INDIA AND CZECHOSLOVAKIA

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